Jacob of Sarug's Homilies on Elisha

Texts from Christian Late Antiquity

28

Series Editor
George Anton Kiraz

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Jacob of Sarug's Homilies on Elisha

Metrical Homilies of Mar Jacob of Sarug

Fascicles 23-28

Translation and Introduction by
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To the memory of my father
Leo J. Kaufman
26 March 1915 – 23 August 2009
תנצב"ה

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PREFACE

Mar Jacob's homilies centered upon the figure of Elisha, some of which are based on an extended scriptural story, others upon but a single verse, and which appear to have been composed at various times during his literary career, concentrate upon two primary motifs: Elisha as a type of Christ—in particular foreshadowing Resurrection—and Elisha's life as illustrative of the superiority of spiritual wealth over worldly wealth. In the case of the latter, we can assume that Jacob is reflecting upon the centrality of the figures of Elijah and Elisha as models for the ideal monastic figure that permeated Christian pietism, in both the East and West, for centuries.

The Elisha narratives also provide Jacob the opportunity to explain two of the most problematic stories in the Hebrew Bible: the apparently successful sacrifice by the King of Moab of his son to his pagan god, and the bears who ravage the children who have made fun of the prophet. In both cases, Jacob's exegesis is both innovative yet dependent on ideas of his predecessors. As usual, he takes the opportunity to emphasize that true scriptural exegesis can only proceed when it is imbued with the love of God and the love of the text.

Jacob's flair for the psychologically dramatic is limited here to the extended speech he places in the mouth of the woman about to eat her son during the siege of Samaria.

Finally, of particular note are the allusions to gnostic exegetical traditions and Origen-like motifs in the introductory sections of the final homily presented here.

Once again it is my pleasure to thank Katie Stott for her editorial work on these difficult volumes and Sebastian Brock, both for his insights as editor of this series and, more importantly, for single-handedly giving new life to Syriac studies in our generation—a modern day Elisha, as it were!

LIST OF ABBREVIATIONS

Audo:	Thomas (Toma) Audo, *Dictionnaire de la langue Chaldéenne*, Mosul 1896; republished by Gorgias as *Treasure of the Syriac Language*, 2008
B	Bedjan's main text
Bedjan	JSB
Brockelmann	*LS2*
CSCO	Corpus Scriptorum Christianorum Orientalium
HTR	Harvard Theological Review
LS2	Karl Brockelmann, *Lexicon Syriacum*, 2nd edition, Halle, 1928
LXX	the Septuagint
M	Mardin manuscript 137
MT	The masoretic text of the Hebrew Bible
Payne-Smith	Robert Payne-Smith, *Thesaurus Syriacus*, Oxford, 1879–1902.
Targum	Targum Jonathan to Kings, available at url http://cal.huc.edu, text numbers 51010 and 51011.
Wright	W. Wright, *Apocryphal Acts of the Apostles, edited from Syriac Manuscripts in the British Museum and Other Libraries*, London, Williams and Norgate, 1871.

I On Elisha the Prophet

INTRODUCTION

INFORMATION ON THIS HOMILY	
Homily Title: On Elisha the Prophet	
Source of Text:	*Homiliae selectae Mar-Jacobi Sarugensis* edited by Paul Bedjan (Paris-Leipzig 1905, 2nd ed. Piscataway, Gorgias Press, 2006) vol. 4, pp. 261–281 and Mardin Manuscript 37, folios 46R–54R. [Homily 116]
Lines:	646

OUTLINE

This homily deals with the early incidents in the prophetic life of Elisha as found in 2Kgs chapters 2 and 4. (Chapter 3 will be dealt with in the next homily.)

- His request and receipt of a double portion (understood in the Syriac tradition to be double the amount) of Elijah's prophetic Spirit and its immediate aftermath. (2:9–15)
- Healing the "sick" waters of Jericho (2:19–22)
- The boys and the bears from the forest (2:23–24)
- The poor widow and the cruise of oil (4:1–7)

Jacob's Emphases in this Homily

Of the three categories of material typical of Jacob's homilies, exegesis, typology, and drama, this one is particularly rich in typology and correspondingly devoid of human drama. Indeed, Jacob is far more concerned here and in the following homilies to deal with Elisha's miracles as Christological types than he was in the case of Elijah. There is, however, a fundamental exegetical problem that occupies him: How is it possible that Elijah could have given Elisha twice the amount of his prophetic Spirit? This question provides him the opportunity to criticize those who do not know how to read Scripture correctly (i.e., with "spiritual intellect.") The other major theme of the homily, obviously prompted by the story of the widow's indebtedness but again common to most of his work on Elisha, is the importance of spiritual wealth in contrast to worldly wealth. (Note in particular in this regard the contrast between the themes of sections xiii and xiv.)

Other Exegetical Problems

- Why did Elisha ask for twice the Spirit?
- Could Elijah have dropped his cloak inadvertently?
- How could salt cure "sick" water?
- Why the use there of a "new" vessel?
- Why did it matter that Jericho's location was fine?
- Why did the boys taunt Elisha?
- Why was Elisha so cruel or angry as to have the bears tear the boys apart?
- Why did Elisha have to ask what the widow had in the house?
- Why did Elisha go through the complicated procedure of oil production to satisfy the widow's creditors?
- Why did Elisha not go in the house with the widow and her children?

Types

- Elijah and Elisha: types of Jesus and the Apostles (103–139)
- The healing of the waters: type of Christ's healing of Creation (223–242), (279–334)
- Salt in the new vessel: type of Christ in the Virgin's womb (243–276)
- The scoffing boys: types of the insulting Jews (349–364)
- The widow's secret acts: type of the Church and the performance of the mysteries (i.e., the Eucharist) (571–598)
- The three performing the mystery with vessels from others: type of the Trinity and the Church (600–636)
- The creditor and the Prophet: types of Satan and the Son (637–646)

Bedjan's manuscript source (London, Add. 17,184) was deficient for the first 210 lines of this homily. They have been included from Mardin ms. 37, with substantive variants for the remaining material from that manuscript used and/or noted in the appendix.

SUMMARY

I. Proem: the Wealth of Scripture (1–32)
II. Elisha's Request for a double Portion of Spirit (33–60)

III. The Story is True and Why it is So (61–102)
IV. The Typology of the Gift (103–150)
V. The Power of Elijah's Cloak (151–208)
VI. The Waters of Jericho (209–242)
VII. The Typology of the Healing of the Waters (243–276)
VIII. The Typology of the Salt and the new Pitcher (277–300)
IX. The Prophet, not the Salt, cured the Water; thus Typifying the Crucifixion (301–334)
X. The insulting Boys: Satan's Revenge (335–374)
XI. Why the Death of the Children was a Good Thing (375–406)
XII. Why Elisha could not simply have acted out of anger (407–446)
XIII. Elisha's numerous Prophetic Riches (447–500)
XIV. The indebted widow (501–526)
XV. The Multiplication of the Oil (527–562)
XVI. The Reason for the Miracle was to Perform a Foreshadowing Miracle (563–580)
XVII. A foreshadowing symbol of the Eucharist (581–609)
XVIII. The Three inside the House symbolize the Trinity, and the Church's Mysteries (610–656)

TEXT AND TRANSLATION

I. PROEM: THE WEALTH OF SCRIPTURE

With your gift, O Lord, richly adorn my mind
So that it[1] may speak Your sublime story distinctly through me.
Let my word acquire strength through you, from your teaching
So that it may constantly proclaim the sounds of Your praise through Your psalms.
Let Your Word be a great torch of pellucid light
So that it may enlighten me so my heart can sing meaningfully of You.
By the light of Your Word let my word move along[2] in contemplation of You
So that it may become beautiful because of Your light with which it has been colored.
Let me take You into my thoughts with love, in wonder,
And may Your word, which speaks through me, be moved by Your wonder itself.
Grant me wonder, that I may always sing praise with wonder,
And Love, which richly moves my word toward You.
Should I sing of You astonished that You cannot be encompassed
Or should I keep silent worshipping You, since You cannot be comprehended?
To You, Lord, shall I sing[3] when I lovingly sing,
And for You shall I also keep silent, when I prudently keep silent.
I shall sing of You in my heart, and praise You in my thoughts.
An eloquent mind is better than a mouth for sounding Your praises.

---

[1] i.e., your gift, the only femine noun in the couplet. Alternatively, "so that You may speak."

[2] One might also read alternatively as an *afel*, "make my word move along."

[3] Emending ܐܡܰܪ to ܐܰܡܶܪ and ܐܡܰܪ. due to the clear response here to line 13.

B 116

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The mouth should speak Your praise out of the fullness of the heart.
It should not proclaim Your Word to listeners out of habit.
Let the soul's prudence itself be moved to speak
Your Word with Your Love from Your teaching, for Your sake.
You are our Lord who freely provides for all our help
From Your storehouse, and You are the one who fulfills all our needs.
You desire to provide, so if one does not take it is his own fault
For your gate rejoices both at those who request and at those who take.
O those in need, come in and collect great wealth
From the storehouse that is left open for those who seek it.
The Word of Life distributes wealth to those who delight in it.
And when it is revealed, the soul shines with Love from it.
Give ear to me and receive a word full of wealth
From the teaching that enlightens the soul when it has loved it.

II. ELISHA'S REQUEST FOR A DOUBLE PORTION OF SPIRIT INTRIGUES OUR POET

Wonder prompted me to speak about Elisha.
Discerning one, you shall not grow weary when you hear
About the disciple rich in blessings and full of beauty,
Of the perfect master, of beautiful achievements and of many endowments;
About the double gift that he received from Elijah
Through the two portions he took from him of the Spirit.
The birth pangs of his story are attacking and motivating me
So that it may be born, for it is also a wonder to the one who hears it.

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Let us ask first, then, why he went so far as to ask
To receive more Spirit than his master, and it was given to him? 2 Kgs 2:9
It is necessary, now, for spiritual insights
And for thoughts full of Love and Faith,
For the mind to stand in the Word's place when it pays attention.
For if it does not look at it carefully from its own perspective, it will not understand it.
Here it is said that Elisha received twice the Spirit
Of the elect master, of whom there is none greater among the perfect ones.[4]
And whoever hears of this, if he is distant from the home of the mystery,
Is confused and does not understand the point of the story.
He looks at it this way: If he truly received two
Portions of Spirit, he must, then, be greater than Elijah.
But, when he again realizes that it is impossible for him to be greater,
He says that therefore he must not have received a double Spirit.
"If he received twice the Spirit, he is greater than him,
But if he was not great, then he could not have received as it says!"
He is forced to interpret that either the disciple was greater than his master
Or that the gift was not given as requested.
When a person is lacking in spiritual insight,
He violates His Word inasmuch as he must interpret it literally.

III. THE STORY IS TRUE AND WHY IT IS SO

You listen now spiritually, discerning one!
Elijah was greater and Elisha did take twice his Spirit!

[4] See to homily 115, lines 213ff.

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Just as it is obvious that a sea is bigger than a pool,
This is clear: that Elijah was greater than Elisha.
And just as it is obvious that two is more than one,
So the Spirit was greater when in Elisha's possession.
For Scripture specifies that he received a double Spirit—
It is clearly without question for whoever understands it.
His master said to him, "Ask now what I may do for you." 2 Kgs 2:9
And he said, "Let me have twice from your Spirit."
But there was a condition: if he saw him while he was led away,
He would get a double Spirit, as he requested.
So since he saw him, it is clear that he received the Spirit,
And no one is able to explain away Scripture with alternative solutions,
It being very obvious that he took twice the Spirit as he requested,
It is also obvious that the master is greater than the disciple.
That the one who gives is greater than the one who receives is beyond dispute.
Elijah gave—and he is renowned for how great he was.
For he said, "Ask what I may do for you before I am taken away." 2 Kgs 2:9
And he did for him as he requested, as he had promised.
No matter how great the gift might be, he was its giver.
And no matter how much the disciple asked for, who is the receiver?
Elijah gave, Elisha took; and it is clear
That the one who gave was the master and that the one who took was the disciple.
If Elisha was great inasmuch as he took away a double Spirit,
How much the greater would be the giver of that gift.

ܫܡܐ ܒܪܝܟ ܗܘ ܡܠܟܐ ܕܟܠ ܫܒܚܐ:
ܫܠܝܡ ܐܢܐ ܘܐܬ ܐܡܪ ܠܟ ܡܫܒܚܬܐ ܕܝ ܐܬ ܒܪܝܬ ܥܠܡ ܘܥܕ ܥܠܡ ܥܠܡܝܐ:
ܫܡܐ ܒܪܝܟ ܗܘ ܡܠܟܐ ܕܫܠܡܐ ܘܒܗ ܐܬ ܒܪܝܬ ܥܠܡ ܘܥܕ ܥܠܡ ܥܠܡܝܐ:
ܕܐܦ ܐܢܐ ܒܥܝ ܕܐܬ ܒܪܝܬ ܥܠܡ ܘܥܕ ܥܠܡ ܥܠܡܝܐ:
ܘܐܠ ܬܗܘܐ ܠܝ ܫܘܠܛܢ ܕܫܠܡܐ ܐܠܐ ܫܘܠܛܢ ܕܥܠܡ ܥܠܡܝܢ ܥܠܡܝܐ:
ܘܐܠ ܬܫܬܘܕܥ ܠܝ ܒܪ ܐܢܫ ܕܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܬ ܒܪܝܬ ܥܠܡ ܘܥܕ ܥܠܡ ܥܠܡܝܐ: {M 47r}
ܐܡܝܢ ܗܘ ܕܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܬ ܒܪܝܬ ܥܠܡ ܘܥܕ ܥܠܡ ܥܠܡܝܐ:
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Moses gave of his Spirit to seventy elders, Num 11:16ff.
And gave the seventy full measure without losing any of his own fullness.
Here, Elijah, too, gave two times the Sprit,
And it is beyond dispute that he was greater than the gift.
Like a king he commanded, "Ask now what I may do for you." 2 Kgs 2:9
And he did for him as he asked of him, and gave him the Spirit.
Had he not given it, he would have been neither master nor giver,
But inasmuch as he gave much, it was demonstrated how great of a master he was.
As much as that disciple needed to take of the Spirit,
He was even greater, and was able to give the one who asked him.
And perhaps had he asked for even more, he would have received more,
For Elijah himself would easily give whatever would have been demanded.
As for the fact that he said to the disciple, "You have asked for a lot!" 2 Kgs 2:10
That was so that the gift would seem all the greater to him so that he would take it up:
So that he would be hungry for it and would desire it, and become pure enough
To open his soul, and would receive it as he had asked.

IV. THE TYPOLOGY OF THE GIFT

You, look now how very much Elijah gave!
He was the master, and a person learns from his gift.
It is like that one of the Apostles and our Savior,
And that very type was depicted in the case of the master and his disciple.
For our Lord promised thus with his disciples
That if they believed in Him they would do more deeds than He did. John 14:12

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And he gave it to his disciples as he had said after he was raised,
And they did more deeds than He did, as He promised.
With his shadow Simon (Peter) healed all who were sick, Acts 5:15
And this is something our Lord did not do on the Earth when He walked upon it.
He healed illnesses with a word and spit and His right arm,
But it is not written that He cured with His shadow, as did His disciples.
He kept this for Simon Peter, so that he would be triumphant through it,
For as great as he became, he was His disciple, and He would be glorified through him.
It is written that power emerged from His Garment and He healed, Matt 9:20=Luke 8:44
But it does not teach that His shadow healed anyone.
This thing that He had not done was done by His disciples,
Who cured illnesses with the shadow that worked upon them.
The promise came to pass: that His disciples did more than He did.
And this symbol Elisha depicted in that he, too, became greater
And performed feats and wonders more than his master
Just as the Apostles did more than our Savior.
So because of this great symbol, so that it could be accomplished through him,
He asked for twice the Spirit of his master, and it was given to him;
So that he could perform feats more numerous than those of Elijah
And depict that way of the Apostles, as we have said.

هَاذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ
وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا
وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا
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وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا

He put on the form of the Only-begotten One as he was taken up,
And in his disciple he inscribed the way of the Apostolate.
The splendid and godly chaste one was also worthy,
Through his beauty, to be a great tablet for the Son's image.
He was spotless, smooth, bright, and beautiful; and was ready
To have the Son of God clearly depicted upon him.
For had he not put on the image of the Only-begotten One
And acquired His likeness, he would not have ascended to where he ascended.
And, since he was splendid and similar to Him, this was also necessary:
For his disciple to spiritually prefigure the Apostles:
That just as they had done more than our Savior,
The lad, too, would perform more feats than his master.
Elisha excelled in carrying out these symbolic acts,
That is why he asked for and took twice the Spirit.
To the extent that Elisha extensively performed sublime feats,
Elijah himself would triumph by means of his student.
Even had he received a hundred doublings of the Spirit that he asked for,
He was still the student, and Elijah[5] was enriched through his gift.
See you, now, and keep in mind that greatness
Of the outstanding master when you hear about Elisha.
Do not doubt that he received a double Spirit,
And that Elijah was again affirmed as master because he gave it.

[5] Reading as if without the awkward gentive *d_* before "Elijah." If we keep it, then it means something like "Elijah's reputation was enriched."

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ⵢⴰ ⵜⵜⴰ ⵉⵢⴰ ⵏⵜⵜⴰⵍⵍⴰ ⵉⵎⴰ ⴰⵏⵏⵓⵏ:
ⵜⵉⵏⵏⴰⵏ ⵏⵜⵜⴰⵏ ⵜⵉⵎⵣⵉⵖⵜ ⵜⵉⵏⵏⴰⵏ ⵖⵓⵔⵙⵙⴰⵏ⵰
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V. THE POWER OF ELIJAH'S CLOAK

One can never resolve Scripture's words through the opposite.
It is correct as regards all of them, and if you have not understood that, you have failed.
Whatever it says, be certain of just what tells you,
For it is correct, and plain, and full of love in every way.
Thus we should follow it when it speaks,
For its road is clear and full of light for the one who travels it.
Elisha asked for the Spirit, and took as he asked
In order to become a witness to how much greater his master was than other masters.
He picked up the cloak that had fallen from Elijah, as it is written, 2 Kgs 2:13
And his master's Spirit came upon him, as he had pleaded.
Here, too, is a tale also needing insight,
That must be struggled with a little in a spiritual manner, O listeners.
For it is written of the cloak that it fell, but it is unheard of
That anything would have fallen from Elijah unwillingly.
A confused man, with disorderly affairs,
Might drop something, but not Elijah, who was spiritual.
For a scatter-brained, confused, hurried person has a tendency to drop things.
Such a thing is not the case with Elijah, splendid in his carriage.
So if such behavior was not his, why did he do it
So that his cloak fell down like some hurried, careless man?
So, since we cannot say such things about Elijah,
We must say this: that he threw it down as he was ascending.
For in that cloak was the mystery of Unction,
Clergy, Priesthood, and Prophecy.

وَلَمْ يَحْتَجَّ بِهِ أَحَدٌ مِنْ أَئِمَّةِ الْحَدِيثِ،
وَهُوَ مَا رَوَاهُ الْمُتَّهَمُ بِالْكَذِبِ،
وَمَا رَوَاهُ الْفَاسِقُ بِفِسْقِهِ،
وَمَا رَوَاهُ سَيِّئُ الْحِفْظِ،
وَمَا رَوَاهُ الْمُخَالِفُ لِلثِّقَاتِ،
وَمَا رَوَاهُ الْمَجْهُولُ الَّذِي لَا تُعْرَفُ عَدَالَتُهُ،
وَمَا رَوَاهُ الْمُبْتَدِعُ الَّذِي يُنْكِرُ بِبِدْعَتِهِ أُمُورًا ثَابِتَةً،
وَمَا رَوَاهُ الْمُدَلِّسُ الَّذِي يُخْفِي عَيْبَ شَيْخِهِ،
وَمَا رَوَاهُ الْمَجْهُولُ الَّذِي لَا يُعْرَفُ عَيْنُهُ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي سَمَاعِ الْحَدِيثِ وَضَبْطِهِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي أَدَاءِ الْحَدِيثِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي كِتَابَةِ الْحَدِيثِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي ضَبْطِ الْحَدِيثِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي تَحْدِيثِهِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي تَبْلِيغِ الْحَدِيثِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي نَشْرِ الْحَدِيثِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي حِفْظِ الْحَدِيثِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي فَهْمِ الْحَدِيثِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الْعَمَلِ بِالْحَدِيثِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الدَّعْوَةِ بِالْحَدِيثِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الدِّفَاعِ عَنِ الْحَدِيثِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الْجِهَادِ بِالْحَدِيثِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الْجِهَادِ فِي سَبِيلِ اللَّهِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ وَالْإِجْمَاعِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالْقِيَاسِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالْقِيَاسِ وَالْعَقْلِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالْقِيَاسِ وَالْعَقْلِ وَالْفِطْرَةِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالْقِيَاسِ وَالْعَقْلِ وَالْفِطْرَةِ وَالْعِلْمِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالْقِيَاسِ وَالْعَقْلِ وَالْفِطْرَةِ وَالْعِلْمِ وَالْعَمَلِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالْقِيَاسِ وَالْعَقْلِ وَالْفِطْرَةِ وَالْعِلْمِ وَالْعَمَلِ وَالدَّعْوَةِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالْقِيَاسِ وَالْعَقْلِ وَالْفِطْرَةِ وَالْعِلْمِ وَالْعَمَلِ وَالدَّعْوَةِ وَالدِّفَاعِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالْقِيَاسِ وَالْعَقْلِ وَالْفِطْرَةِ وَالْعِلْمِ وَالْعَمَلِ وَالدَّعْوَةِ وَالدِّفَاعِ وَالْجِهَادِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالْقِيَاسِ وَالْعَقْلِ وَالْفِطْرَةِ وَالْعِلْمِ وَالْعَمَلِ وَالدَّعْوَةِ وَالدِّفَاعِ وَالْجِهَادِ فِي سَبِيلِ اللَّهِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالْقِيَاسِ وَالْعَقْلِ وَالْفِطْرَةِ وَالْعِلْمِ وَالْعَمَلِ وَالدَّعْوَةِ وَالدِّفَاعِ وَالْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالْقِيَاسِ وَالْعَقْلِ وَالْفِطْرَةِ وَالْعِلْمِ وَالْعَمَلِ وَالدَّعْوَةِ وَالدِّفَاعِ وَالْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالْقِيَاسِ وَالْعَقْلِ وَالْفِطْرَةِ وَالْعِلْمِ وَالْعَمَلِ وَالدَّعْوَةِ وَالدِّفَاعِ وَالْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالْقِيَاسِ وَالْعَقْلِ وَالْفِطْرَةِ وَالْعِلْمِ وَالْعَمَلِ وَالدَّعْوَةِ وَالدِّفَاعِ وَالْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ وَالْإِجْمَاعِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالْقِيَاسِ وَالْعَقْلِ وَالْفِطْرَةِ وَالْعِلْمِ وَالْعَمَلِ وَالدَّعْوَةِ وَالدِّفَاعِ وَالْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالْقِيَاسِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالْقِيَاسِ وَالْعَقْلِ وَالْفِطْرَةِ وَالْعِلْمِ وَالْعَمَلِ وَالدَّعْوَةِ وَالدِّفَاعِ وَالْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالْقِيَاسِ وَالْعَقْلِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالْقِيَاسِ وَالْعَقْلِ وَالْفِطْرَةِ وَالْعِلْمِ وَالْعَمَلِ وَالدَّعْوَةِ وَالدِّفَاعِ وَالْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالْقِيَاسِ وَالْعَقْلِ وَالْفِطْرَةِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالْقِيَاسِ وَالْعَقْلِ وَالْفِطْرَةِ وَالْعِلْمِ وَالْعَمَلِ وَالدَّعْوَةِ وَالدِّفَاعِ وَالْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالْقِيَاسِ وَالْعَقْلِ وَالْفِطْرَةِ وَالْعِلْمِ،
وَمَا رَوَاهُ الْمُتَسَاهِلُ فِي الْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالْقِيَاسِ وَالْعَقْلِ وَالْفِطْرَةِ وَالْعِلْمِ وَالْعَمَلِ وَالدَّعْوَةِ وَالدِّفَاعِ وَالْجِهَادِ فِي سَبِيلِ اللَّهِ بِالْحَدِيثِ وَالْقُرْآنِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالْقِيَاسِ وَالْعَقْلِ وَالْفِطْرَةِ وَالْعِلْمِ وَالْعَمَلِ،

And since all of those things were not required in that place
Where he was going, he threw them down upon his disciple.
In the Beyond, it is unnecessary for anyone to prophecy or to serve as priest,
Or to have use of the Unction of this world.
And because of this Elijah threw down that cloak of his
Upon Elisha who was going to remain here, so that he could make use of it.
It was a clerical, priestly garb, like the Ephod,
And these things only serve as clerical raiment here.
Now with this cloak Elijah had wrapped his face when he stood
At Horeb and the Lord spoke to him out of the Fire. 1 Kgs 19:13
Next, he had cast it upon Elisha the first time
When he had anointed him to serve the prophetic mission in his stead. 1 Kgs 19:19
With it he made prophets, kings, and the high priest.
For he would take it along instead of an ephod when he was investing.
He would perform his function only with that cloak
Instead of neck chain, girdle, precious stones, and miters.
He was an ascetic, devoid of possession, whose dwelling was the wasteland,
And instead of all the priestly garb he had acquired a cloak.
So, once it had been determined that he would no longer serve with earthly things,
He threw it down to his lad who would remain in the World and for whom it would be useful.
Elisha received such things also when he picked it up,
For all of that usefulness that it had for Elijah he acquired along with it.

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ⵜⵉⵔⵉⵔⵜ ⵏ ⵜⵎⵣⵡⵔⵜ ⵜⵉⵏⵜ ⵉⵜⵜⵡⴰⵙⵙⵏ ⵙ ⵜⵎⵣⵡⵔⵜ ⵏⵏⵙ ⵜⵉⵏⵜ ⵉⵜⵜⵡⴰⵙⵙⵏ ⵙ ⵜⵎⵣⵡⵔⵜ ⵏⵏⵙ

He began right away, mightily, with the stream,
With the Spirit that he had put on from his father's good patrimony.
He stood at the river, accompanied by the might,
The waves of the Prophetic Spirit moving within him,
And began to say, "Oh[6] God of my Master, Elijah!"
Then he, too, struck the river, divided it, and made it into a pathway. 2 Kgs 2:14
The river's waters were startled by him, for with him they felt
That he had come into God's inner circle, that he, too, could command.
He was found trustworthy, and remained steward of the created beings.
Creation had begun to tend to obey whatever he said to it.
The power emerged from him and bound up the free-flowing river,
Made it into a dam and trampled it down, so he crossed it to go on his way.

VI. THE WATERS OF JERICHO

But there had been observers to that deed from Jericho,
So that the man's splendor and his way of life would not be hidden.
Immediately the prophets spoke of him in amazement
Of how the Spirit of his master had fully settled upon him.
And, as they would of a spiritual healer, they demanded he heal
The sick and barren World that had become worn out.[7]

[6] So in the Peshitta. The Syriac interjection ܐܘ, difficult to translate, is a plea, while the Hebrew has אִיֵּה, "where is," which is a question.

[7] Note that Jacob omits any discussion of the search for Elijah, described in 2 Kgs 2:17f.

ⵜⵜⵓⵙⵙⵓⵔⵜ ⵜⵜⵉⵏⵉⵏ ⵏ ⵜⵎⵓⵔⵜ ⵜⵜⵉⵏⵉⵏ ⵏ ⵜⵎⵓⵔⵜ

They saw the power within him, and asked him to cure the poisonous waters
So that his trial would make the entire region refreshed.[8]
They were saying to him, "The city and its location are very fine,
But the waters are bad and the ground is barren and gives us trouble." 2 Kgs 2:19
He said to them, "Bring me a single new pitcher
With salt in it." Those people did as he told them, 2 Kgs 2:20
And he took it and went out to the spring and threw the salt into
The bad waters and cured the ones that had been polluted.
Here the Son's symbol cured the bad water,
And he healed that spring when he treated it.
As soon as the Prophet had crossed the river, the symbol reached him
That stands there like a glaring beacon for whoever looks into it.
And since the symbol is patent, it became quite obvious
That he did not cure other than as[9] a type of the Confirmed[10] things.
The city whose site was fine is all of Creation,
Which, before there was a violation of the Commandment, was beautiful.
The bad waters are Sin that has ruled over human beings
And poured out death upon the entire race, and through which it has become bereft.

[8] In the Mardin ms., a second hand indicates a stanza division here.
[9] Var. M.: "That it was not a (single) symbol but rather."
[10] i.e., types with confirmed scriptural antitypes.
[11] i.e., Satan.

ܫܪ ܗܘ ܫܠܐ ܘܡܟܟܝ ܬܐܒ ܒܪܬܐ ܒܪܬ ܒܬܠ: 215
ܘܟܘܡܐ ܘܡܗ ܒܩܐ ܬܒܪ ܠܐܘܐ ܩܗ ܘ
ܡܢܐ ܡܐܗ ܠܟ ܩܨܢܡ ܐܢܡ ܘܝ ܗ:
ܡܒܬܐ ܨܡܡ ܐܘܒܐ ܫܝܡܐ ܐܡܡܐ ܟ ܘ
ܐܒ ܒܪܐ ܩܘܡܐ ܫܐܐ ܐܠܗ ܟ:
ܡܒܒܐ ܒܩܐ ܗܘ ܒܒܐ ܡ ܐܠ ܘܒ ܘ 220
ܡܩܡܐ ܫܡ ܩܨܢܐ ܐܘܩ ܫܒܒ:
ܒܪܬܐ ܒܬܠ ܐܒܐ ܘܢ ܡܩܨܢ ܘ ܗ ܘ
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At the head of the spring, the great Serpent[11] gushed forth bitter venomous liquids,
And the entire river of Man was fouled and begat Death.
And, while Creation itself, in its natural state, is full of beautiful things,
Sin polluted it so that it would become ugly and barren.
Transgression of the Law brought Death and made the Earth barren
Due to that filth that the Serpent concocted into Eve's ear.
The Dragon came down and swam in the clear pool and polluted it,
And it filled with[12] venom so that whoever drank of it would die.
And though Creation itself is very beautiful from the Creator,
The Serpent's potion makes it barren and sick and destroys it.

VII. THE TYPOLOGY OF THE HEALING OF THE WATERS

Now this is the type that was alluded to in Elisha's case by the words:
"The location is pleasant, but the waters are bad and the land is barren." 2 Kgs 2:19
And since the Prophet was enlightened by the Spirit and through revelations,
He sensed the disease in the sick water and knew what it was.

[12] Var. M.: "Filled it with."

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ⵜⵜⵓⵔⵉⵜ ⵏⵜⵜⴰⵏ ⵜⵉⵎⵓⵔⵜ ⵏⵏⵙ ⵙⵙⵓⵎⵜ ⵏⵜⵜⴰⵏ ⵜⵉⵎⵓⵔⵜ ⵏⵏⵙ⁘
ⵜⵜⵓⵔⵉⵜ ⵏⵜⵜⴰⵏ ⵜⵉⵎⵓⵔⵜ ⵏⵏⵙ ⵙⵙⵓⵎⵜ ⵏⵜⵜⴰⵏ ⵜⵉⵎⵓⵔⵜ ⵏⵏⵙ:
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ⵜⵜⵓⵔⵉⵜ ⵏⵜⵜⴰⵏ ⵜⵉⵎⵓⵔⵜ ⵏⵏⵙ ⵙⵙⵓⵎⵜ ⵏⵜⵜⴰⵏ ⵜⵉⵎⵓⵔⵜ ⵏⵏⵙ⁘
ⵜⵜⵓⵔⵉⵜ ⵏⵜⵜⴰⵏ ⵜⵉⵎⵓⵔⵜ ⵏⵏⵙ ⵙⵙⵓⵎⵜ ⵏⵜⵜⴰⵏ ⵜⵉⵎⵓⵔⵜ ⵏⵏⵙ:
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ⵜⵜⵓⵔⵉⵜ ⵏⵜⵜⴰⵏ ⵜⵉⵎⵓⵔⵜ ⵏⵏⵙ ⵙⵙⵓⵎⵜ ⵏⵜⵜⴰⵏ ⵜⵉⵎⵓⵔⵜ ⵏⵏⵙ⁘

He looked carefully and saw from behind the veil of Prophecy
The Son's mystery, how he is a healer of all who are sick
He learned of the illness that cannot be cured except by our Lord
And depicted it with salt in order to treat the spring with it.
The spiritual one saw that they were true exemplars[13]
And made use of the symbol to illustrate them clearly.
He threw in the salt using a new vessel in order to depict therein
The Perfect Child in Virginity's pristine womb.
He depicted the Virgin beside the spring of bad water,
With a new pitcher to which filth had never come near.
With the salt he symbolized Divinity's Only-begotten One,
For He is the one who seasons all tasteless things with its proper[14] flavor.
With the new vessel he depicted the pure body of the Lass,
And with the salt depicted the Son who seasons flavors that have become tasteless.
The salt descended into the bad waters and cured them—
That is (the descent) of the Son, who cured the race of Adam by His birth.
The city was completely ill and sick, though beautiful,
Until the salt treated the waters and cured them.
Similarly all of Creation was splendid but full of Death,
Until the Son shone forth from Mary and cured Life.

[13] i.e., the Prophet saw that his deeds foreshadowed Christ's.
[14] Or, "His well-made flavor."

ⵜⵓⵎⵔⵜ ⵏⵜⵜⴰ ⵉⵎⵉ ⵏⵜⵜⴰⵏⵜ ⵜⵉⵎⵓⵔⵜ ⵏⵜⵜⴰⵏⵜ: 263
ⵜⵉⵔⵔⵉ ⵜⵉⵏⵜ ⵜⵉⵎⵓⵔⵜ

Had the new pitcher not poured out the salt
Upon the spring of polluted water, it would not have been cured.
And if the Virgin had not given birth to the Son of God,
The race of Man would not have risen from the Fall.
He mixed in the salt into the waters' potion so that everyone would drink,
Just as God mixed His Son in with Man and gave Life to all.
Come, see, the salt being drunk along with the bad water,
While they consume the Son of God so that he might give life to the Dead.
Through the salt did the waters—through the Body did the peoples—acquire healing,
And the Earth revived as did Jericho that had been sick.

VIII. THE TYPOLOGY OF THE SALT AND THE NEW PITCHER

With the new pitcher the pristine Virgin was foreshadowed
By Elisha—the sea of symbols and allegories.
He gave the waters healing with the salt, and depicted how the Son
Heals the races and clans and families.
For Jericho was like the Earth, which is also cursed,
And perhaps that is why it had been cursed, so that it would become a type.
A curse rested upon its spring and had polluted it,
And through it was depicted the Earth, which is cursed through the sin of its children.
So Elisha threw in the salt with the Son's symbol
And removed the curse and cured the waters that had been polluted.
He showed how the Son of God was coming into the World
And that the Earth's curse would be taken away through Him and He would heal it.

ⵜⵜⵓⵔⵉⵖ ⵜⵉⵎⵓⵔⵜ ⵏⵜⵜⴰⵏⵉⵜ

Elisha annulled the decree of Joshua son of Nun Josh 6:26
And removed the curse from the spring with the salt that he threw in.
He depicted the Messiah who abrogated the Father's decree
And took away the Earth's curse by His Crucifixion, and it was healed through Him.
The Father cursed the Earth in the Beginning because of Adam, Gen 3:17
And Joshua cursed Jericho when he razed it. Josh 6:26
With that salt the curse passed from Jericho,
And, by the power of Elisha, Death, which had made it barren, was stopped.
A great image was depicted there for the Son of God,
Who abrogates the curse and keeps Death away from Humanity.
And because of this revealed type that was to be achieved,
The Prophet threw in the salt there with a new pitcher.

IX. THE PROPHET, NOT THE SALT, CURED THE WATER; THUS TYPIFYING THE CRUCIFIXION

All prophetic beauty is found in our Lord,
And through Him are impressed the foreshadowings of all true types.
Through Him all revelations emerge from the Father's realm,
For He is the gate through which Man enters unto Majesty.
He is the eye[15] of Prophecy which sees the mysteries,
And through Him does one who investigates the hidden things gaze.

[15] Var. M:.محسا "source,spring," i.e., "He is the font of mystery-seeing prophecy."

ⵙⵙⵓⵖⵔⵓ ⵜⵜⵓⵜ ⵜⵜⵓⵜⵜⵓⵜ ⵏ ⵜⵜⵓⵜⵜⵓⵜ ⵏⵏⵓⵖ: 265
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ⵜⵜⵓⵜⵜⵓⵜ ⵏⵏⵓⵖ ⵜⵜⵓⵜⵜⵓⵜ ⵏ ⵜⵜⵓⵜⵜⵓⵜ ⵜⵜⵓⵜⵜⵓⵜ⵰
ⵜⵜⵓⵜⵜⵓⵜ ⵏⵏⵓⵖ ⵜⵜⵓⵜⵜⵓⵜ ⵏ ⵜⵜⵓⵜⵜⵓⵜ ⵜⵜⵓⵜⵜⵓⵜ:
ⵜⵜⵓⵜⵜⵓⵜ ⵏⵏⵓⵖ ⵜⵜⵓⵜⵜⵓⵜ ⵏ ⵜⵜⵓⵜⵜⵓⵜ ⵜⵜⵓⵜⵜⵓⵜ⵰
ⵜⵜⵓⵜⵜⵓⵜ ⵏⵏⵓⵖ ⵜⵜⵓⵜⵜⵓⵜ ⵏ ⵜⵜⵓⵜⵜⵓⵜ ⵜⵜⵓⵜⵜⵓⵜ: 305
ⵜⵜⵓⵜⵜⵓⵜ ⵏⵏⵓⵖ ⵜⵜⵓⵜⵜⵓⵜ ⵏ ⵜⵜⵓⵜⵜⵓⵜ ⵜⵜⵓⵜⵜⵓⵜ⵰

He is the Light for both the seers and of the hidden things,
Without whom there is no means for them to see anything at all.
Through Him the Father's riches are transferred to the whole World,
For He is the one who distributes all of humankind's needs.
Through His shadow did the Prophet cure the bad waters,
For if not for Him there is no cure for the whole World.
Water is not cured by salt naturally,
But rather becomes fouled even more by it, so that it cannot be tolerated.
So because of this you need to learn clearly
That it was not through Nature but rather the Mystery that the spring returned to normal.
He would not have accepted the task of blessing the cursed city
Except through our Lord, through Whom the Earth's curse was taken away.
That very mystery signaled to him[16] to keep Death from it,
So that through his Prophecy he would declare the Raiser of the Dead.
He took upon himself the type of our Lord and approached the spring,
And through Him released the curse, cured the water, and held back Death.
For had that type not been present there,
The salt would have fallen into the water the opposite way.
For normally, not even Crucifixion abrogates Death,
Nor does a killed person have the power to revive the dead.

[16] i.e., knowledge of the foreshadowing it entailed produced the revelation that prompted the prophet's behavior. See lines 305–8.

ⵜⵉⵎⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵜⵉⵎⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ

Because of this, it was a great mystery that should be celebrated
How something that is the opposite gave healing to polluted water.
If the water's foulness was driven away by the salt,
It[17] foreshadowed the Crucifixion that held back Death from humanity.
He threw salt into the foul waters and made them whole,
As if to say with Death He held Death back from Man. cf. Heb 2:14
These types were foreshadowed by Elisha,
Whose soul had been filled with the Mysteries' Light by Elijah.

X. THE INSULTING BOYS: SATAN'S REVENGE

O discerning ones, pay attention to me for I have more to say
About the disciple who further astounds me with his way's splendor.
His master had overwhelmed me, but I am done with him and speak no more of him.
Now this one moves me again with his wonder and his deeds.
It is surely true that he is the disciple of that splendid one,
And that his splendors spew forth from his accomplishments wherever he goes.
He achieved victory with the foul water that he cured,
And gave healing to the sick and barren land.
He set up a barrier against Death and stopped it with his prophecy,
And proceeded to go on once his might had appeared.

[17] The event.

ⵜⵜⵓⵔⵉⵖ ⵏⵜⵜⴰ ⵉⵣⵣⵉ ⵙⵉⵖⵓⵔ ⵜⵜⴰⵡⵉⵔⵉⵜ ⵜⵜⴰ:
ⵜⵎⵎⵓⵔⵜ ⵜⵜⴰⵡⵉⵔⵉⵜ ⵜⵜⴰ

He had begun to make his way up the ascent to Bethel, 2 Kgs 2:23
When some scoffers encountered him with brazen insult:
Accursed children, having been raised with the foul water,
Made fun of the healer who had treated it without payment.
Whom did he resemble if not our Lord when He was insulted
By the Jews after he healed their sick? Matt 9:34; Matt 12:24
Whom did they resemble if not those who saw
The powers of our Lord but sinfully returned to reviling him?
Symbolically they were just like those crucifiers,
Because he, too, bore the symbol of the Son of God.
He was insulted after he had cured the foul water,
Just as the Messiah was insulted after his wondrous acts.
He stopped plague, but in return the Hebrews, who were
Constantly spurning his splendid deeds rewarded him Mark 5:29ff.
with bad debts,.
He had bandaged and healed a great sore,[18] and did not take any reward,
But that was insufficient; instead they paid him back with curse and insult.
He treated the water and provided healing to the spring,
And when he got up to go, they provisioned the good healer with insult.
The Hebrews gave him insult as his travel costs,
For they pay back debts to healers totally inversely.
He did not ask for them to give him anything for having healed them,
But the Accursed Vipers' offspring were accompanying him with scoffing.

[18] Var. M: "the water's sore."

ܐܚܝܗܘܢ ܒܢܝ ܐܝܣܪܝܠ ܟܠ ܚܕ ܒܬܪ ܚܕ ܘܐܡܪ ܠܗܘܢ ܗܟܢܐ ܐܡܪ ܝܗܘܐ ܐܠܗܐ ܒܥܙܪ ܠܟ ܘܒܪܟ ܠܟ ܘܢܫܪܟ ܘܝܐܪ ܦܢܝܗ ܥܠܝܟ ܘܝܗܒ ܠܟ ܫܠܡܐ ܘܝܫܡ ܫܡܗ ܥܠ ܒܢܝ ܐܝܣܪܝܠ ܘܐܢܐ ܐܒܪܟ ܐܢܘܢ ܘܐܡܪ ܠܗܘܢ ܐܡܪ ܝܗܘܐ ܐܠܗܐ ܒܥܙܪ ܠܟ ܘܒܪܟ ܠܟ ܘܢܫܪܟ ܘܝܐܪ ܦܢܝܗ ܥܠܝܟ ܘܝܗܒ ܠܟ ܫܠܡܐ ܘܝܫܡ ܫܡܗ ܥܠ ܒܢܝ ܐܝܣܪܝܠ ܘܐܢܐ ܐܒܪܟ ܐܢܘܢ ܘܗܘܐ ܒܫܢܬ ܬܪܬܝܢ ܒܫܢܬ ܬܪܬܝܢ ܐܬܐ ܐܝܣܪܝܠ ܒܡܨܪܝܡ ܘܐܬܐ ܡܘܫܐ ܘܐܗܪܘܢ ܒܡܕܒܪܐ ܕܣܝܢ ܒܝܘܡ ܚܕ ܒܬܪ ܚܕ ܒܢܝܣܢ ܒܫܢܬ ܐܪܒܥ ܣܥܪ ܫܢܝܢ ܘܐܬܐ ܝܫܘܥ ܘܟܠ ܥܕܬܐ ܕܒܢܝ ܐܝܣܪܝܠ ܠܓܒܥ

Satan grew envious of the splendid symbol that had been performed,
And had his dogs bark so as to trip him up as much as he was able.
He stirred up the youths and filled them with great insult,
In order, with insult, to trouble the one who had calmed the troubled waters.
The Enemy of all these lovely things grew embittered by all these splendid things,
By the good deed done by Elisha at the springs.
He had stayed there making the waters polluted in order to increase Death.
So when the Prophet drove him away, he howled to insult him.

XI. WHY THE DEATH OF THE CHILDREN WAS A GOOD THING

And since the Prophet sensed who it was who sang through the children,
He cursed them, and the bears came out and tore them apart. 2 Kgs 2:24
He looked at the insult to his Lord and was shocked by how much they scorned Him,
So he let loose the bears to take vengeance upon the insulters.
That one who supplicated to hold back Death from the many
Would not kill the children in anger for no gain.
He saw in the insult that it was also a kind of sore where it was
And he wanted to heal it, as he did to the water, so it would then go away.
And so that the sore would not spread to where he had healed it,
He performed a surgery that would uproot the widespread evil.
He killed a few so that the many would benefit from the report
By being kept away from abusing others by the punishment.

ܫܥܡ ܣܠܝܡܐ ܚܫܒܬ ܐܢܐ ܒܐܪܥܐ ܕܐܒܝ ܗܘ:
ܫܘܠ ܡܠܟܘܬ ܒܢܝ ܐܢܫ ܕܐܒܝ ܐܬ ܗܘ ܐܡܪ ܒܪ ܐܒܝ ܗܘ ܐܡܪ ܐܢܐ

The Prophet saw that just as foul water kills,
So does insult also kill those who approach[19] it.
And since it was a benefit to do so, he wanted to heal that also
And therefore slapped it down with a judgment so that it would not grow.
With what he had done he had cast dismay into the scoffers,
And they were afraid lest another act be done.
Out of the goodness of his heart and because he was full of compassion,
He wanted to alleviate every fault that was in the place:
There was water-pollution and insult in the middle of that land,
But since he was wise, he bandaged up those two sores with his zeal.
They were scoffers and were also drinking the foul water,
But he had cured their water and taken away the insult from their mouth.
He killed the children so that the word would go out throughout the region
That whoever insults encounters Death because of the abuse,
So that they should be frightened and guard their tongues,
And good will come through the hands of the man full of good deeds.
He took pains to aid people in every way,
And because of this he cursed the children—to stop the insult.
With good, clear, and spiritual intent
He performed this in order to help the entire region.

[19] Var. M: "who acquire."

سزا هؤا بحنا وَاسم وَمعصَّمِ هَتنا حَتعْا:
هُضِ هُلْلا حْرسا أه ةه كَبِهُنْد كْه٭
هَهْلِحا هؤا أه كْه حَهنا حنا هؤا وِنَاهْا:
390 ٭مكلا هُم هُعشه كَبِرْز وَسُا وِلُا تَمزَّحْا٭
حَمحَّرسْا أَوهَّد رَحنا حعْبِم وَحكَب:
وَهوَه وُسكَب هْم هُمحزنُا وِلُا تَعلَّهْم٭
حلْهُحَما كْحْه ٭مكلا وَهلْا هؤا مدَّسهُنهاُا:
حكَّلا تَصنُا وَاسم هؤا حَاناوُا حنا وَبكْلا٭
395 حَمهُما هَتنُا ٭حرسا أَسم هؤا حَبِهَه وَاوحُا:
هَوسَّمم هؤا ١وَّهَّه هَقسْا حرَّح حَلهُنْه٭
مدحرسَّم هؤه أه هُلْم هؤه هَتنُا حَتعْا:
هَاهَّد هَتنَّهَّه هُعهَّلا حْرسا هْم قَّقهَّهَّه٭ 270
ملَّلا كَلهُتْنا وِأَهَّه هْحنُا حهَّكْه أَاوُا:
400 وهَم وَمحرَّس هَمهُا هْمعصَّد هْم رَّوسَّهُا٭
هَرَّهكَّه هؤه ضَ نُهزَّم هؤه كَعنَّتهَّه:
٭ماُاُا نُحنُا كَاتبَّد كَحنُا هطْلا نُخُنُا٭
سهَّمِ هؤا بحَزْ كَحتَّسعُا حهَّلاقهَّهَّم:
٭هْهَّلا هُنا كُم كَلهُتْنا وِنطْلا حْرسا٭
405 هَحرْحسُنُا نُحُا ٭هَّهسُنُا:
هدَّ هؤا هُوْا كَلا وَبحَزْ لَّاوُا هَكْه٭

XII. WHY ELISHA COULD NOT SIMPLY HAVE ACTED OUT OF ANGER

When you hear that he cursed the children, you should not imagine
That his anger got the best of him and that he was prepared to demand recompense for his insult.
He was a completely good tree that produced no Cf. Matt 7:17
Bad fruit, for all of his fruit was splendid.
A man who possesses the power of resurrection and prophecy
Does not do any bad thing out of anger, as you might say.
The only reason he bothered to curse them was to gain something,
He would not have consigned the children to the bears on account of his insult.
Do you, then, imagine of Elisha
That because he was insulted, he had them slain because of a bad temper?
Do you not see how splendid are his deeds,
That everything was needed for healing and for human Life?
Phineas, who killed to keep Death away from the Num 25:7ff.
camp,
Would we say, then, that he was actually a killer since he killed?
The splendid man carried prayer in his heart and a spear in his hand,
So that in every possible way he could prevent the Death that was gaining strength.
And it is not said that he killed and prevented, but rather that he prayed.
For the fact that he killed as if through prayer was what was needed.
That Seer of secret things looked at his intention
And considered the fact that he killed in order to help to be a prayer.

ܗܐ ܒܥܕ ܐܝܠ ܒܟܠ ܟܠܡܬܐ ܠܐ ܐܫܟ ܟܡ:
ܘܫܡܐ ܪܘܚܐ ܐܡܪ ܫܡܝ ܐܠܐ ܬܪܝܢ ܘܗܘ:
ܐܡܬܐ ܗܘ ܠܚܐ ܟܬ ܘܠ ܟܬ ܗܘ:
410 ܩܐܡ ܫܬܩ ܘܟܫ ܩܐܘ ܒܗ ܚܩܢ ܗܘ:
ܟܫܢ ܐܠܐ ܫܡ ܐܬ ܫܡ ܫܬܐ ܐܬܟܢܐ:
ܠ ܟܬ ܗܘ ܫܥܐ ܕܝ ܐܡ ܒܐܪ ܐܝܠ:
ܟܢ ܒܐܙ ܠ ܒܥ ܐܩܗ ܒ ܟܠ ܐܢ:
ܥܠ ܟܬ ܥܡܐ ܫܬ ܠܟ ܐ ܠ ܥܡ ܗܘ:
415 ܒܛܠ ܒ ܥܡܐ ܟ ܫܠ ܟܫ:
ܒܠ ܒܐܪܡ ܐܘܥ ܫܬ ܟܟ ܫܥܠ
ܘܠ ܡܐ ܐܝܠ ܟܟܬܒܐ ܥܠ ܩܛܒ:
ܘܠ ܟܐܥܠ ܫܬܐ ܒܐܠ ܥܡܫ ܗܘ:
ܩܫܡ ܒܐܠ ܛܠ ܥܐ ܥ ܟܐ ܒܐܠ:
420 ܬܐܥ ܥܒ ܒܐ ܥܠܐ ܥ ܟܠ ܒܐܠ ܗܘ: 271
ܪܟܐ ܟܟܥ ܐܘܥܡ ܬܒ ܟܐ ܗܘ ܪܡ:
ܒܟܠ ܩܘܥ ܛܠ ܥܐ ܥܟܐ ܒ ܗܘ:
ܠ ܥܟܐ ܒܐ ܛܠ ܐ ܒܟ:
ܒܥ ܒܐ ܥܟܐ ܪܟܐ ܥܡ ܗܘ:
425 ܟܒܥ ܡ ܥܠ ܐ ܒܐ ܐ:
ܡܥ ܪܟܐ ܟܥ ܒܐ ܗܘ ܒܟܒ ܗܘ:

And so it is with all those sublime and enlightened ones—
They are moved by the Spirit to perform certain acts in order to be helpful.
Even when they kill, from their perspective they wish to give life,
For their intention, like that of God, is beyond Evil.
The spiritual person is invisible to the merely animate person through his actions,
Who is unable to understand his intentions as they are performed.
And because of this, he also is misled when he looks at him
To imagine one thing instead of the other about the spiritual being.
Thus when you look at Elisha, look how
The entire man was full of Spirit and discernment,
And he did all of the things he did
With his soul intertwined with God, in order to help, with a good heart.
His heart was bound up with God by the Spirit that he had received,
And he was not able to function effectively without it.
His soul was enlightened by the Lord, who was dwelling within it,
And he would not stumble, for he journeyed with Him as if by the light of day.
The man had become great with divine riches,
From that treasure that his master had given him when he was ascending.
He had taken the great key, that opens and shuts all of Creation,
So that he could serve as steward of God's house.

XIII. ELISHA'S NUMEROUS PROPHETIC RICHES

Look, discerning one, how manifold were his wondrous deeds,
And learn from them about his limitless authority.

وهو فلان ابن فلان بن فلان التميمي
وأمه فلانة بنت فلان بن فلان
وهو يومئذ صحيح الجسم سليم الأعضاء
وهو يشهد أن لا إله إلا الله وحده لا شريك له
وأن محمدا عبده ورسوله
وأن الساعة آتية لا ريب فيها
وأن الله يبعث من في القبور
وأن الجنة حق والنار حق
وأن الصلوات الخمس فريضة على كل مسلم
وأن الزكاة واجبة في ماله
وأن صوم رمضان واجب على كل بالغ
وأن حج البيت واجب على من استطاع إليه سبيلا
وأن الوضوء لا يتم إلا بغسل الوجه واليدين
وأن المسح على الخفين جائز للمقيم يوما وليلة
وللمسافر ثلاثة أيام ولياليهن
وأن الغسل من الجنابة واجب
وأن التيمم يجزئ عند عدم الماء
وأن الصلاة لا تجوز إلا بطهارة
وأن من ترك صلاة واحدة متعمدا فقد كفر
وأن من ترك الزكاة مانعا لها جاحدا لوجوبها
فقد خرج من الإسلام
وأن الربا حرام
وأن شرب الخمر حرام
وأن الزنا حرام
وأن القذف حرام
وأن الغيبة حرام
وأن النميمة حرام
وأن شهادة الزور حرام
وأن أكل مال اليتيم حرام
وأن عقوق الوالدين حرام
وأن قطيعة الرحم حرام
وأن الكبر حرام
وأن العجب حرام
وأن الرياء حرام
وأن السمعة حرام
وأن الحسد حرام
وأن البغي حرام
وأن الظلم حرام
وأن الفواحش ما ظهر منها وما بطن حرام
وأن الله يحب التوابين ويحب المتطهرين
وأن الله يغفر الذنوب جميعا لمن تاب
وأن الله هو الغفور الرحيم
وأن الله على كل شيء قدير
وأن الله بكل شيء عليم
وأن الله لا يظلم مثقال ذرة
وأن الله لا يضيع أجر المحسنين
وأن الله مع الصابرين
وأن الله يجزي الشاكرين
وأن الله يهدي من يشاء إلى صراط مستقيم
وأن الله يضل من يشاء فلا هادي له
وأن الله يعلم السر وأخفى
وأن الله يعلم خائنة الأعين وما تخفي الصدور
وأن الله يعلم ما في السماوات وما في الأرض
وأن الله يعلم ما كان وما يكون
وأن الله يعلم ما لم يكن لو كان كيف يكون
وأن الله يعلم عدد الرمل والحصى
وأن الله يعلم وزن الجبال والبحار
وأن الله يعلم مكاييل المياه
وأن الله يعلم ما في بطون الأمهات
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وأن الله يعلم متى تطلع الشمس ومتى تغرب
وأن الله يعلم متى يقوم الناس لرب العالمين
وأن الله يعلم متى يدخل أهل الجنة الجنة
وأن الله يعلم متى يدخل أهل النار النار
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Three kings demanded that he give them water to drink,
And whatever was demanded, he was able to provide lavishly. 2 Kgs 3:16ff.
A great thirst confronted the kings and the armies,
And it forced them to petition Elisha.
He was a wealthy, godly person, whose wealth was reliable,
And the kings of the Earth trod his threshold like paupers.
The generals and lords, in their time of want,
Came to his gate so he would fulfill their needs.
The poverty of this World is full of riches,
Just as its riches are poverty for those who are discerning.
That rich man did not have any gold or silver,
Nor possessions, or buildings in this World.
But he did have the ability to cure the waters when they were polluted, 2 Kgs 2:19–22
And to heal the sickened springs if they asked him,
And to hold back Death and give Life to human beings,
And to command the beasts of the forest to do his bidding, 2 Kgs 2:24
And to create lakes in a thirsty land for the armies, 2 Kgs 3:16ff.
And to transform water into oil where it was necessary. 2 Kgs 4:1–7
And to give barren women children from their wombs, 2 Kgs 4:16–17
And if the occasion arose, to give life to the dead when he was petitioned, 2 Kgs 4:34
And to sweeten bitterness when it encountered him,
And to multiply a small bit of bread through his prophesying, 2 Kgs 4:43
And to purify someone with leprous flesh if he touches him, 2 Kgs 5:1–14
And to see all secret things with a prophetic eye,

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And to impose leprosy on someone who steals from him and lies, 2 Kgs 5:27
And to make wood sink into a river, which is not normal,
And to make iron float on top of water, which is not natural, 2 Kgs 6:1–7
And to see ambushes of kings by means of the Spirit, and reveal them, 2 Kgs 6:15–17
And to pray and open eyes that had been shut, 2 Kgs 6:20
And for fiery horses to go along with him where he was walking, 2 Kgs 6:17
And to close the eyes of the enemies of God's realm, 2 Kgs 6:18
And to see all events from far away as if they were close., cf. 2Kgs 4:27
And to make armies flee at the sound of weaponry without any fight, 2 Kgs 7:6
And to give plenty to cities through his prophesying, 2 Kgs 7
And to fell the kings' warriors with his word,
And to envision the secrets of future events through revelations.
And to reveal their deaths to kings when they have become ill, 2 Kgs 8:9ff.
And to prophesy who will rule before he rules, 2 Kgs 8:12
And to anoint kings so that they arise heroically,
And to give strength to the fighters in their battles,
And for them to ask Life of him for the dead if he is near,
And to demonstrate his power through every kind of spiritual richness.

XIV. THE INDEBTED WIDOW

That poor man, who had had not acquired any gold or silver on Earth beside God,
Could perform quite well using these riches,
He had nothing, yet he was rich with everything,
And whatever he was asked for, he gave to the needy and enriched them.
A certain widow, who was being pressed by creditors,
Made him an offering of tears due to her need. 2 Kgs 4:1

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ܐܠܐ ܗܘ ܕܝܢ ܕܐܡܪ ܠܗ ܠܐ ܬܒܥ:
ܐܠܐ ܐܢ ܬܫܐܠ ܠܒܗܡܬܐ ܗܝ ܐܡܪ ܠܟ ܠܐ ܬܕܥ:
ܘܫܐܠ ܠܥܦܪ ܐܪܥܐ ܘܢܬܟ ܠܝܡ ܣܦܪ ܝܡܐ ܘܢܚܘܐ ܠܗ:
ܐܘ ܫܐܠ ܠܥܘܦܐ ܕܫܡܝܐ ܘܢܡܪ ܠܗ ܐܣܬܟܠ ܘܢܫܒܘܩ ܠܟ:
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The owner of the debt pressed her for payment, so she ran to Elisha
To fulfill the role of her husband in her needfulness.
The Lord is the husband of a widow, so in the Lord's stead
He was asked to give relief to the destitute woman.
She latched on to him in God's stead to fulfill for her
The role of husband so that she would not be torn apart by the creditors.
She knew of him that he was the steward of God's house,
Therefore she asked him to free her from the owner of her debt.
For whom can a widow go to when she is in trouble
If not to God alone, who is her husband.
And since Elisha was steward of His house, she latched on to him
To free her orphans from servitude to the debt's owner.
She ran to hand over their affairs to the Father of Orphans,
For him to stand, as he had promised, for the unfortunate ones whose father had died. cf. Jer 49:11
So, with a loud voice, she cried out thunderously before him
For him to pay off her debt and free her children from servitude:
"Your servant, my husband, has died," the sensible woman said to him, 2 Kgs 4:1
"And the owner of the debt has now taken away the orphans to enslave them.
You, yourself know that your servant was a worshipper of the Lord.
Take his place for me, for the sake of the Lord whom he worshipped."

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The sensible woman presented her case wisely
So that the Prophet would be forced[20] to take care of her affair—
She said to him that her husband had died, and that he had been a God-worshipper,
So that he would be concerned about both of her matters.
She forced him to take the place of a husband for the widow
And to free the Lord's worshipper's children from servitude.
She knew of him that he was the Prophet of the One who had promised
That He would repay the good obligations to the thousands of generations for those who love him. Deut 7:9
And it was that promise, placed with her as a pledge,
That she asked the Prophet to fulfill for her on God's behalf.

XV. THE MULTIPLICATION OF THE OIL

The Prophet, too,[21] as if justly indebted,
Stood in God's stead to repay all her obligations.
Just as if his own name were in the contract
He payed when pressed for payment, rejoicing that he could free the orphans.
In God's stead, he stood by the widow in need
And fulfilled the role of her husband in her time of want.
He was enquiring of her what she had with her in the house,
And she informed him that she had some oil in a flask. 2 Kgs 4:2
So why did the elect Prophet enquire of the widow
And learn what she had with her in the house?

[20] Jacob playfully uses the same word, عحج, for the debt-servitude of the orphans and Elisha's being forced to accept the commission.

[21] Literally, "as one indebted to Righteousness."

مَعْمُولًا بِهِ أَيْضًا عِنْدَ الْجُمْهُورِ:
وَنَحْنُ نَذْكُرُ هُنَا مَعَ شَرْحِهِ كُلَّ مَا ذَكَرَهُ۞
وَهُوَ أَنَّ الْحُكْمَ الْوَضْعِيَّ هُوَ الْحُكْمُ:
أَعْنِي 520 كَوْنَ الشَّيْءِ سَبَبًا لِشَيْءٍ آخَرَ أَوْ شَرْطًا لَهُ أَوْ مَانِعًا۞
عَنْهُ أَوْ رُخْصَةً أَوْ عَزِيمَةً أَوْ صَحِيحًا أَوْ فَاسِدًا:
فَالسَّبَبُ هُوَ الْوَصْفُ الظَّاهِرُ الْمُنْضَبِطُ الَّذِي جَعَلَهُ الشَّارِعُ۞
مُعَرِّفًا لِلْحُكْمِ أَيْ مُعَلِّمًا لَهُ كَالْإِسْكَارِ لِلتَّحْرِيمِ:
وَالشَّرْطُ مَا يَتَوَقَّفُ الْحُكْمُ عَلَيْهِ وَلَيْسَ دَاخِلًا فِي الْمَشْرُوطِ۞
وَالْمَانِعُ 525 هُوَ الْوَصْفُ الَّذِي يَلْزَمُ مِنْ وُجُودِهِ أَيْ عَدَمُ
الْحُكْمِ كَالْقَتْلِ مَانِعًا مِنَ الْإِرْثِ۞
أَمَّا الرُّخْصَةُ أَيْ مَا شُرِعَ
لِعُذْرٍ كَالسَّفَرِ:
الْحُكْمُ هُوَ تَخْيِيرٌ أَوْ هُوَ وَضْعٌ لَا تَخْيِيرَ فِيهِ۞
أَيْ هُوَ مَا وَرَدَ بِهِ الشَّرْعُ 276 أَمْرًا أَوْ نَهْيًا:
فَالْأَوَّلُ 530 هُوَ طَلَبُ فِعْلٍ أَوْ تَرْكٍ أَوْ تَخْيِيرٌ۞
الْحُكْمُ هُوَ الْإِيجَابُ أَوِ النَّدْبُ أَوِ الْإِبَاحَةُ:
فَالْوَاجِبُ هُوَ الَّذِي يُثَابُ فَاعِلُهُ وَيُعَاقَبُ تَارِكُهُ۞
وَالْمَنْدُوبُ هُوَ الَّذِي يُثَابُ فَاعِلُهُ وَلَا يُعَاقَبُ تَارِكُهُ:
وَالْمُبَاحُ 535 هُوَ الَّذِي لَا ثَوَابَ فِي فِعْلِهِ وَلَا عِقَابَ:
وَهُوَ أَيْضًا هُوَ الَّذِي خَيَّرَ الشَّرْعُ فِيهِ۞

He motivated himself to perform a sign in the widow's house
And to cause whatever she had to increase and overflow.
He had been given ability by God, by the Spirit he had received,
That he could increase, diminish, and transform Creation.
Therefore he asked her, "what do you have?"
So that he could increase for her whatever she had found.
Had she had something else with her in the house,
He would have increased that and would provide her with support using what she had.
So when she informed him that she had some oil, he intended
To fill her whole house with oil so she could become rich from it.
Elisha had received that great key of Elijah's,
To open and close Creation as steward.
So by that power that first took shape[22] in the widow's house
The flask was blessed so that its oil would be multiplied.
His master had taught him and the Lord had given him the power
To command Creation—that it serves him through its natural elements.
Therefore he enquired what there was in the widow's house
So that he could summon Creation that was already present there[23] to serve.

[22] The precise meaning of this image, literally "the horn erupted," is unclear to me. Perhaps, alternatively, something like "revealed only a portion?"

[23] Var. B: "which was praiseworthy." The M text is obviously to be preferred, but in fact the scribe of M seems to have been uncertain and wrote the *kaph* somewhat larger and more *beth*-like than normal.

ⵉⵎⵙ ⵜⵜⵎⵜⵜⵓ ⵓⵍⵍⴰ ⵜⵎⴰ ⵜⵜⵓⵖⵔⵉⵏ:
ⵜⵜⵓⵔⵔⵉⵎ ⵙⵉⵏⴰ ⵜⵜⵉⵔⵉ ⵏⵜⵜⴰ ⵜⵜⵉⵔⵉ ⵏⵜⵜⴰ ⵜⵜⵓⵔⵔⵉⵎ ⵙⵉⵏⴰ⵽
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And since he found some oil there, he commanded the oil and it overflowed.
And the destitute woman's need was met with it.
After he had learned that she had some oil in the house with her,
He told her to borrow empty vessels from her neighbors 2 Kgs 4:3
And then she and her family should come in and shut the door
And fill the vessels with water.[24] So she did that
And filled the vessels she had borrowed with water, and oil resulted.
And the destitute woman's house was enriched through the miracle that happened.

XVI. THE REASON FOR THE MIRACLE WAS TO PERFORM A FORESHADOWING MIRACLE

Who, then, would give me a clear eye that sees the mysteries
And a mouth empowered to speak of the secret things,
And a soul full of the Love of the Lord and of Faith,
And a revealed Word, that discernment motivates,
And an ear that is full of great love and thirsts to listen
To the splendors of the mysteries when they are spoken in their various kinds.
With that widow who was complaining to Elisha
A symbol was clearly drawn for one who studies it.
The Prophet could have paid off the debt even without the use of oil,
For had he commanded the creditor to do so, he would have forgiven it.

[24] In the introduction to vol. iv Bedjan notes that the detail of turning water into oil is an invention of Jacob's due to his typological thinking as detailed in the next stanza.

ⵜⵉⵜⵜⵉ ⵏ ⵜⵎⵣⵡⵓⵔⵜ ⵜⵉⵜⵜⵉ ⵏ ⵜⵎⵣⵡⵓⵔⵜ

They offered him loaves[25] and garments, but he would not take them,
So he was unable to pay off the debt of the one who was complaining.
He was going to ask the Shilumite[26] what he could do for her. 2 Kgs 4:13
He was prepared say a word to the King on her account.
Why did the one for whom it was easy to command kings about anything, then,
Not command the creditor of that widow?
Because of the mysteries that were manifestly accomplished through her
Did he bring her in and shut the door behind her and her children.

XVII. A FORESHADOWING SYMBOL OF THE EUCHARIST

Our Lord is the breath of life of Prophecy,
And there is no way for it to come into existence without His symbols.
Unless He has inspired it, it has no power to function.
For other than through his power, Prophecy has no foreknowledge.
With that widow, who came in and closed the doors after her,
Elisha depicted the mystery of the Church and of our Savior.
He described the praiseworthy one when she is consecrating the Mysteries[27]
With the woman and her children who shut her door during the performance.
"Come in and shut the doors after you and your children." 2 Kgs 4:4
The Prophet commanded her in order to foreshadow the service of the Mysteries.

[25] The word also means "talents," i.e., large pieces of silver.
[26] See the introduction to *mimro* 118.
[27] i.e., the Eucharist.

278 ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ ۝
575 وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝
ٱلَّذِى جَمَعَ مَالًا وَعَدَّدَهُۥ ۝
يَحْسَبُ أَنَّ مَالَهُۥٓ أَخْلَدَهُۥ ۝
كَلَّا لَيُنۢبَذَنَّ فِى ٱلْحُطَمَةِ ۝
580 وَمَآ أَدْرَىٰكَ مَا ٱلْحُطَمَةُ ۝
نَارُ ٱللَّهِ ٱلْمُوقَدَةُ ۝
ٱلَّتِى تَطَّلِعُ عَلَى ٱلْأَفْـِٔدَةِ ۝
إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ۝
فِى عَمَدٍ مُّمَدَّدَةٍۭ ۝
585 أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ ۝
أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ ۝
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝
تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ۝
فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍۭ ۝
590 لِإِيلَٰفِ قُرَيْشٍ ۝

She shut her doors and paid off her debt so that through her the Church
Was foreshadowed—that it, too, closes its doors for the remission of its debts.
She came in and shut the doors behind her as he said to her
And poured out the water and filled the vessels as he ordered her.
And the mystery was kept from outsiders, so they would not sense it.
For she performed[28] it among her children within her gates.
Then Elisha, master of the mystery, sent the Spirit[29]
And it hovered there in the widow's house within her gates,
And by means of its hovering, the Spirit transformed the empty vessels
That the mistress of the house had filled with water into oil,
The woman's debt was paid off by it, as she had pleaded,
And her children were saved from servitude with the creditor.
In her the image of the Church was clearly described,
For it, too, with its children, enters and closes the doors behind it,
And the Father, instead of Elisha, sends the Spirit to it,
And through its hovering sanctifies the Bread so it becomes the Body,
And indwells in the Wine, even making it into the innocent Blood,
Filling its children with Life, as if they were empty vessels.

[28] Var. M: "completed it."

[29] Possibly "a spirit" rather than "The Spirit," for which one might have expected ܕܝܘܡܐ.

ܐܣܝܐ ܐܬܝܢ ܡܢ ܥܠܡܐ ܕܟܠ ܒܪ ܐܢܫܐ ܕܐܬܐ ܠܡܫܦܛ ܠ

XVIII. THE THREE INSIDE THE HOUSE SYMBOLIZE THE TRINITY, AND THE CHURCH'S MYSTERIES

That these mysteries were performed in the widow's house
Was not because the debt was too great for Elisha.[30]
There were only three people in her house for it to be performed—
A trinity with a complete mystery without anything extra.
The woman, along with her two children, were three;
But it was one mystery, that was spoken of in a threefold way.
Three spoke symbolically within closed doors,
And poured and filled empty vessels with great wealth.
The empty vessels were human beings, which were empty
Of Life and of the divine Gift as well.
And within the Church the Trinity pours out Life
And fills them all with it's treasure-laden Gift.
With the entire event that took place there in the widow's house,
These mysteries that are within the Church were performed.
That the Prophet told her to borrow vessels
From both the street and from her neighbors and fill them,
Describes how the Church takes people from all peoples
Who are empty and fills them all with Faith.
He said to her, "Borrow from the street and from your neighbors," 2 Kgs 4:3
Corresponding to the Church taking from peoples and nations.

[30] Answering the implicit question, "why did Elisha not participate inside?"

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Come and look how much her house full of mysteries resembles,
For one who understands it, its[31] gate full of riches.
She filled each vessel that entered unto her empty.
She borrowed empty ones and filled them richly.
Thus does the Church do to the pagans and the outsiders
Which it gathers to fill them up with Faith.
It takes empty ones and produces filled and not-lacking ones,
Just like that woman who filled up the empty vessel and they overflowed.
Outside her gates: chaotic, empty, and barren—
While within her house: organized, filled, and completed.
The Church fills up everyone who is devoid of God
And makes him complete when it has brought him inside its gates.
They would bring her empty vessels, and she would pour into them — 2 Kgs 4:5
Until all the vessels that were empty were gone.
And here she foreshadowed that filling up of all the peoples,
All of whom enter unto God, and then—Fulfillment.
Elisha depicted these mysteries with that widow
When he commanded her to borrow empty vessels and fill them.
That creditor who was prepared to take away her children
And make them slaves—wears the likeness of the Slanderer.
The sinner threatened to subjugate free men
Like Satan, who subjugated human Freedom.
The Prophet was zealous and released them from subjugation,
And depicted the Son, who frees all from the Rebel.

[31] i.e., the Church's.

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That widow made use of water and oil,
And paid off her debt, redeemed her children, and achieved relief for herself.
This is the mystery of the water and the oil of Baptism—
They pay the debts of the whole World. Praised be the One who redeems all.

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ⵙⵙⵓⵔⵉⵏ ⵎⵓ ⵜⵜⵓⵙⵙⵓⵔⵏ ⵙⵜⵎⵎⵉⵔⵏ ⵏ ⵜⵎⵙⵙⵓⵔⵉⵏ ⵙⵙⵓⵔⵉ

II The Second on Elisha and on the King of Moab who sacrificed his son upon the wall

INTRODUCTION

INFORMATION ON THIS HOMILY	
Homily Title:	The Second on Elisha and on the King of Moab who sacrificed his son upon the wall
Source of Text:	*Homiliae selectae Mar-Jacobi Sarugensis* edited by Paul Bedjan (Paris-Leipzig 1905, 2nd ed. Piscataway, Gorgias Press, 2006) vol. 4, pp. 261–296 and Mardin Manuscript 37, folios 54R–57V. [Homily 117]
Lines:	300

OUTLINE

This homily is devoted entirely to the exegesis of a single problematic biblical episode as told in 2 Kgs chapter 3: the war of the three kings against Moab and the King of Moab's successful sacrifice of his son and heir upon the city-wall. There are no types adduced; there is no dramatic dialogue; very little of the biblical narrative is rehearsed; there is only the single overriding exegetical problem to be dealt with: Why was this sacrifice to a pagan deity apparently effective? In answering this conundrum, Jacob, as usual, reveals both his sensitivity to exegetical problems avoided or ignored by his predecessors and his independence from them.

SUMMARY

I. Scriptural Exegesis requires Love and the Absence of Preconceptions (1–38)
II. An astonishing and troubling Passage is encountered (39–66)
III. The great Problem of the Passage (67–90)
IV. The reason that the Lord responded to the pagan sacrifice (91–130)
V. Even having just witnessed a Miracle, the Lord's People doubted Him, while Moab's King had faith in his Idol (131–160)
VI. Abraham's Descendants forgot his Faith (161–188)
VII. Why God was not concerned that His Response would be misinterpreted (189–212)
VIII. Nothing would have changed the participants' Ideas (213–242)
IX. Toward a proper understanding the meaning of the story (243–266)

X. The Lesson having been taught, the pagan's punishment awaits the Day of Judgment (267–300)

Bedjan's text is based upon the single manuscript, British Library Add 17184. A few errors have here been corrected and interesting variants adduced based on the version preserved in Mardin ms. 37.

TEXT AND TRANSLATION

I. SCRIPTURAL EXEGESIS REQUIRES LOVE AND THE ABSENCE OF PRECONCEPTIONS

Scripture enlightens the soul's eyes through study.[32]
Read, discerning one, and fill up with light from it through love.
The Sun shines from divine scriptural readings
Upon the minds of those who encounter them with discernment.
Like lamps of a great light within the darkness
God put Scriptures into the World so that it would be enlightened by them.
The soul of the one who loves them is enlightened by scriptural readings
And, possessing them, he walks as if in the great light of day.
Draw near to Scripture, lovingly, and see its beauty,
For without Love it does not allow you to see its face.
If you read without Love you do not benefit,
For Love is the gate through which a man enters unto understanding.
Thus Scripture demands of you, when you have taken it up,
Not to read in it unless you love it more than yourself.
And it says to you, "If you read in me carelessly,
I shall be reluctant to reveal any of my wisdom to you.
Either love me, open, read, and see my splendors,
Or do not read at all; for if you do not love me, you shall not benefit.
Whatever idea you have of me when you have taken hold of me
Is what I make myself into and am for you when I encounter you.
If you are motivated by Love and the desire to understand me,
I shall move all my riches to you, so that you may take them.

[32] Reading the singular form, with M.

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٥٨٨٥١ .٨٣.

وأوم وحلا كلمة: ولا ٥٨حطا وهداه
وبحر حزه حلا هوزا.

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1 ٨٥٨١ ٥٨٥٥٤ حم ٥٢٦٦١: وحمًا حم ٥٢٦٦١:
٨٦٦ ٥٦٤٥٨ ٥٨٤٤ ٦٥٨٥١ حمه٥١ ٥٢٦٦١ ٥٨٦٥٠
٥٨٨٥١ ٥٦٦ حم ٥٢٦٦١ ٥٤٤٥٦١:
5 حلا ٦٢٦٦١ ٥٨٥٠ ٥٤٤٦ ٥٦٤٥٨٨٠:
أم ٤٤٥٤٥٦١ ٥٦٦٥١ ٦٨٥ ٤٤٤ ٥٨٨٥١:
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٥٨٨٦١ ٥٨٥٥٠ ٥٨٦٥ حم ٥٢٦٦١:
٥٨٦ ٤٨٨٨١ ٥٨٦٦٤ ٦٨٥ ٨٦٦٦٤٦٦٠
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15 ٥٨٥٨ ٦٦٦ ٦٦٦ ٦٦ ٦٦٦٦٦٦٦٦٦:
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٦٦ ٦٦٦٤٤ ٥٦٦٦٦ ٦٦٦٦٦ ٦٦٦٦٦:
283 ٦٦ ٦٦ ٦٦٦٦ ٦٦٦١ ٦٦٦٦٦٦ ٦٦ ٦٦٦٦٠
٥٦ ٦٦٦١ ٦٦٦٦ ٦٦ ٦٦٦ ٦٦٦٦٦٦:
20 ٦٦٦ ٦٦٦ ٤٤ ٥٨٦١ ٦٦٦٦ ٦٦ ٦٦٦٦٠
٦ ٦٦٦٦٦ ٤٤ ٦٦٦ ٥٦ ٦٦٦٦ ٦٦ ٨٨٨٤٤٤:
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If I see that your soul is open to me with Love,
I shall open all of my gates for you so you may enter.
I possess measures, and weights, and portions,[33]
And I repay my debts to each person with honesty.
I love the one who loves me when he reads in me,
And if he asks me, I shall give him all my treasures.[34]
But when he reads in me without loving, then I in turn, like him,
Shall confront him and confound him with external voices.[35]
Whoever holds on to me is able to subdue me with his own Love,
So that I will array all my treasures before him if he loves me.
Unless he loves he should not bother with me, for he will not benefit from me,
For I will only offer him mere words without meanings."
Scripture says these words to the one who reads it
And urges him to acquire[36] Love and only then confront it.
Thus it is necessary for Love to motivate whoever approaches
Scriptural readings; then his mind shall have been enriched with understanding.

II. AN ASTONISHING AND TROUBLING PASSAGE IS ENCOUNTERED

I picked up Scripture, and while I was reading, astonishment confronted me.
At the passage about the King of Moab who sacrificed his son on top of the wall. 2 Kgs 3:27
I stopped and put down the text in great shock.
Then I pressed on and came to an understanding through pellucid Love.

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[33] i.e., to measure what I owe accurately.
[34] Var. M: "wisdom."
[35] i.e., he will read with eisegesis instead of exegesis.
[36] Var. M: "to be full of."

أن شرا إنما وجملة كل حشود الصفوف:
فحكم أوكد فعل إنما كم وأخلاق حكم ❖
أما كل قتلا أو طمأنقلا ومتقدما: 25
وحقائقا للمء إنه شجاعة فيه إنما حكم ❖
كجشم كل هذا وهذا ص شم إنما كه:
ذا حتا كل فحكم مصطحم شد إنما كه ❖
صب لا شم ط هذا ص أمد أصفاه:
فيه إنما ه هذا إنما كه حقا وحكم ❖ 30
حشود وتصفه مرا مصطحب كل طم وامش كل:
وفحكم يتزين أهنئوا فمومطمع أن شم كل ❖
ذالا شم لا تحمل ص ولا ملأ ص:
وقلا هو كحشو طمطمع إنما كه ولا فقطا ❖
هكم قلا ملحا أمد كبذا ك: 35
ومستقبل كه وتفا شحا مص فيه كه ❖
طبع الكرا وامنا وهذه زب قتلا:
شحا برمته هنا حلأ هاته طم فحطا ❖
ملحا همكم صب هذا إنما فيه ص أهوا:
حطحا وفأحت وبحس وهنا حته كتل طم فوا ❖ 40 284
هكمكم مصم طم هنلا حرحا وحا:
هتحرا تكم زب مكم فحطا حشحا همنا ❖

The pagan had sacrificed his son upon the wall to an absolute[37] demon,
And the Wrath from God against Israel became fierce.
Because of this, astonishment made me speak
About that event whose purpose is hidden from many.
He sacrificed to the demon and, through the Lord, defeated the great nation.
The story is confusing to many when they hear it.
So now I am determined to speak of it
If there is Love in the ear that listens for comprehension:[38]
Three kings went out to battle against the Moabites—
The Israelites, the Judeans, and the Edomites. 2 Kgs 3:9
Three kings[39] had assembled for battle against
Wretched Moab, to prepare for a difficult war with him.
But they were confronted by a great thirst that exhausted them,
So the kings came to Elisha, and he responded.
The Prophet prayed, and, without wind and without rain, 2 Kgs 3:17
Torrents of quick-moving water sprang up for the massive nation,
And, by means of the secret gesture,[40] the stream filled up lakes of water
And the nations who had assembled for battle drank,
Regained their strength, and heroically met the struggle.
The sword fell upon the Moabite: the sinner was at his end.
The assembled armies surrounded him,
Desolated his land, and in anger overthrew his inheritance.

[37] Var. M: "unclean."
[38] Var. M: "in the soul's ear to comprehend."
[39] Var. M: "three nations."
[40] For *remzo* see to homily 112 line 128.

مُعظَا وحُس هِوُا حنْه نَحلا هُوؤُا حـعَاؤُا لُهظَا:
هَاقَه وُهِـرُا نَحلا أَمعزَانحلا هُم كَحُهُا۞
45 هقُهحهُنُا هُمكَس لُهوُا كَمصَحُكَه:
نَحلا هُهحزَنه وضَعنُا هِم نَحكَلُه هُم هُيَّتَزا۞
وحُس هِوُا حـعَاؤُا هَرضُا حصَنُا حـتَعُا وُحُا:
هَعزَهِ وَهِ هُزحُا حـعَعكَه زِم هُيَّتَزا۞
هَحكَهِم هُعَعا أَقَّس هُهُا كَمصَحُكَه:
50 لُ مُهحُا أَنعا خاؤُنا وهُعنُا حـعَعلَمُكَّ۞
هُحتَّا لكَلُهُا نقَعه كَمزُحُا وَحتَّ هُهاُح:
أَمعَتكُتا هَهَةؤُنا هَاؤَةهُتا۞
لكَلُهُا هُحتَّى لُاضَّعه هِوَه نَحلا لُاصَّهعُا:
وهُهاُح وُهنُا حـعَعجزَ نَحَعه مزُحُا هُعنُا۞
55 هَيَّسه هِوُا حهَه زِهنُا وُحُا هلَّهَ لُنَم لُنَم:
هَاُاه هُحتَّا زِم لكَّسهَ هَحنُا لُنَم۞
هزَكَ بحَنُا هَولَا وُهنُا هَولَا هُعلهزُا:
كُس قَلكَلُهُا وهُتُنُا وَهَحَا حـتَعُا وُحُا۞
هَعلُا نَسلُا لُلقَا وهُتُنُا حزَهزُا هُعنُا:
60 هَاعصَّه خَتعَا وُصَهَى هِوَه نَحلا لُاصَّهعُا۞
هَاسَتَه هِوَه هَاوُه هَاوهُا كَيحزَانعا:
285 هَحهَهاحُنُا رَهسلُه مزُحُا ههُه حَوُلا۞
لُاضَّهوهِ هِوَه مَتكَهاُا وُصَهَى هِوَه:
مزُهَهة لَّاوُه هَحسزَأهلُه حزُهرُا هَتعه۞

The battle grew fierce and razed[41] his prosperous towns,
And they destroyed and wiped out the splendor of his land and of his large cities.

III. THE GREAT PROBLEM OF THE PASSAGE

The pagan saw that the battle had become too strong for him
And that he would not be able to meet the challenge of that struggle.
So the king was determined to flee, but they would not allow him to,
And he was stuck in the middle of the swift legions,
The battle was all around him like the great sea's flood,
And there was no help, no rescuer, and no savior.
Suddenly he grabbed his eldest son, whom he loved,
And offered him up as a sacrifice on top of the wall, in the sight of the crowd.
Then the Lord's wrath waxed strong against the surrounding nations,
And Evil strengthened against the Hebrews and the Edomites.
The pagan king achieved respite through the sacrifice of his son,
And the kings' weaponry that had been threatening him failed.
The great conflict abated from him through the sacrifice of his son.
Through the blood of his eldest he triumphed in the heroic battle.
And because of this is the major question: why, then,
Did the pagan achieve victory through the unclean sacrifice that he offered up?

[41] Reading as a singular verb whose subject is "the battle," along with M and the text of B's source.

65 حقه أولئك هم الفائزون: ومن جاء بالسيئة فلا يجزى إلا مثلها وهم لا يظلمون: إن الذين فرقوا دينهم وكانوا شيعا لست منهم في شيء إنما أمرهم إلى الله ثم ينبئهم بما كانوا يفعلون: 70 من جاء بالحسنة فله خير منها وهم من فزع يومئذ آمنون: ومن جاء بالسيئة فلا يجزى الذين عملوا السيئات إلا ما كانوا يعملون: إن الذي فرض عليك القرآن لرادك إلى معاد قل ربي أعلم من جاء بالهدى ومن هو في ضلال مبين: 75 وما كنت ترجو أن يلقى إليك الكتاب إلا رحمة من ربك فلا تكونن ظهيرا للكافرين: ولا يصدنك عن آيات الله بعد إذ أنزلت إليك وادع إلى ربك ولا تكونن من المشركين: ولا تدع مع الله إلها آخر لا إله إلا هو كل شيء هالك إلا وجهه له الحكم وإليه ترجعون: 80 حم عسق: كذلك يوحي إليك وإلى الذين من قبلك الله العزيز الحكيم: له ما في السماوات وما في الأرض وهو العلي العظيم: تكاد السماوات يتفطرن من فوقهن والملائكة يسبحون بحمد ربهم ويستغفرون لمن في الأرض ألا إن الله هو الغفور الرحيم: والذين اتخذوا من دونه أولياء الله حفيظ عليهم وما أنت عليهم بوكيل: وكذلك أوحينا إليك قرآنا عربيا لتنذر أم القرى ومن حولها وتنذر يوم الجمع لا ريب فيه فريق في الجنة وفريق في السعير: ولو شاء الله لجعلهم أمة واحدة ولكن يدخل من يشاء في رحمته والظالمون ما لهم من ولي ولا نصير: أم اتخذوا من دونه أولياء فالله هو الولي وهو يحيي الموتى وهو على كل شيء قدير: وما اختلفتم فيه من شيء فحكمه إلى الله ذلكم الله ربي عليه توكلت وإليه أنيب: فاطر السماوات والأرض جعل لكم من أنفسكم أزواجا ومن الأنعام أزواجا يذرؤكم فيه ليس كمثله شيء وهو السميع البصير: له مقاليد السماوات والأرض يبسط الرزق لمن يشاء ويقدر إنه بكل شيء عليم: شرع لكم من الدين ما وصى به نوحا والذي أوحينا إليك وما وصينا به إبراهيم وموسى وعيسى أن أقيموا الدين ولا تتفرقوا فيه كبر على المشركين ما تدعوهم إليه الله يجتبي إليه من يشاء ويهدي إليه من ينيب: وما تفرقوا إلا من بعد ما جاءهم العلم بغيا بينهم ولولا كلمة سبقت من ربك إلى أجل مسمى لقضي بينهم وإن الذين أورثوا الكتاب من بعدهم لفي شك منه مريب: فلذلك فادع واستقم كما أمرت ولا تتبع أهواءهم وقل آمنت بما أنزل الله من كتاب وأمرت لأعدل بينكم الله ربنا وربكم لنا أعمالنا ولكم أعمالكم لا حجة بيننا وبينكم الله يجمع بيننا وإليه المصير: والذين يحاجون في الله من بعد ما استجيب له حجتهم داحضة عند ربهم وعليهم غضب ولهم عذاب شديد: الله الذي أنزل الكتاب بالحق والميزان وما يدريك لعل الساعة قريب: يستعجل بها الذين لا يؤمنون بها والذين آمنوا مشفقون منها ويعلمون أنها الحق ألا إن الذين يمارون في الساعة لفي ضلال بعيد: الله لطيف بعباده يرزق من يشاء وهو القوي العزيز: من كان يريد حرث الآخرة نزد له في حرثه ومن كان يريد حرث الدنيا نؤته منها وما له في الآخرة من نصيب: أم لهم شركاء شرعوا لهم من الدين ما لم يأذن به الله ولولا كلمة الفصل لقضي بينهم وإن الظالمين لهم عذاب أليم: ترى الظالمين مشفقين مما كسبوا وهو واقع بهم والذين آمنوا وعملوا الصالحات في روضات الجنات لهم ما يشاءون عند ربهم ذلك هو الفضل الكبير: ذلك الذي يبشر الله عباده الذين آمنوا وعملوا الصالحات قل لا أسألكم عليه أجرا إلا المودة في القربى ومن يقترف حسنة نزد له فيها حسنا إن الله غفور شكور: أم يقولون افترى على الله كذبا فإن يشأ الله يختم على قلبك ويمح الله الباطل ويحق الحق بكلماته إنه عليم بذات الصدور: وهو الذي يقبل التوبة عن عباده ويعفو عن السيئات ويعلم ما تفعلون: ويستجيب الذين آمنوا وعملوا الصالحات ويزيدهم من فضله والكافرون لهم عذاب شديد: ولو بسط الله الرزق لعباده لبغوا في الأرض ولكن ينزل بقدر ما يشاء إنه بعباده خبير بصير: وهو الذي ينزل الغيث من بعد ما قنطوا وينشر رحمته وهو الولي الحميد: ومن آياته خلق السماوات والأرض وما بث فيهما من دابة وهو على جمعهم إذا يشاء قدير: وما أصابكم من مصيبة فبما كسبت أيديكم ويعفو عن كثير: وما أنتم بمعجزين في الأرض وما لكم من دون الله من ولي ولا نصير: ومن آياته الجوار في البحر كالأعلام: إن يشأ يسكن الريح فيظللن رواكد على ظهره إن في ذلك لآيات لكل صبار شكور: أو يوبقهن بما كسبوا ويعف عن كثير: ويعلم الذين يجادلون في آياتنا ما لهم من محيص: فما أوتيتم من شيء فمتاع الحياة الدنيا وما عند الله خير وأبقى للذين آمنوا وعلى ربهم يتوكلون: والذين يجتنبون كبائر الإثم والفواحش وإذا ما غضبوا هم يغفرون: والذين استجابوا لربهم وأقاموا الصلاة وأمرهم شورى بينهم ومما رزقناهم ينفقون: والذين إذا أصابهم البغي هم ينتصرون: وجزاء سيئة سيئة مثلها فمن عفا وأصلح فأجره على الله إنه لا يحب الظالمين: ولمن انتصر بعد ظلمه فأولئك ما عليهم من سبيل: إنما السبيل على الذين يظلمون الناس ويبغون في الأرض بغير الحق أولئك لهم عذاب أليم: ولمن صبر وغفر إن ذلك لمن عزم الأمور: ومن يضلل الله فما له من ولي من بعده وترى الظالمين لما رأوا العذاب يقولون هل إلى مرد من سبيل: وتراهم يعرضون عليها خاشعين من الذل ينظرون من طرف خفي وقال الذين آمنوا إن الخاسرين الذين خسروا أنفسهم وأهليهم يوم القيامة ألا إن الظالمين في عذاب مقيم: وما كان لهم من أولياء ينصرونهم من دون الله ومن يضلل الله فما له من سبيل: استجيبوا لربكم من قبل أن يأتي يوم لا مرد له من الله ما لكم من ملجأ يومئذ وما لكم من نكير: فإن أعرضوا فما أرسلناك عليهم حفيظا إن عليك إلا البلاغ وإنا إذا أذقنا الإنسان منا رحمة فرح بها وإن تصبهم سيئة بما قدمت أيديهم فإن الإنسان كفور: لله ملك السماوات والأرض يخلق ما يشاء يهب لمن يشاء إناثا ويهب لمن يشاء الذكور: أو يزوجهم ذكرانا وإناثا ويجعل من يشاء عقيما إنه عليم قدير: وما كان لبشر أن يكلمه الله إلا وحيا أو من وراء حجاب أو يرسل رسولا فيوحي بإذنه ما يشاء إنه علي حكيم: وكذلك أوحينا إليك روحا من أمرنا ما كنت تدري ما الكتاب ولا الإيمان ولكن جعلناه نورا نهدي به من نشاء من عبادنا وإنك لتهدي إلى صراط مستقيم: صراط الله الذي له ما في السماوات وما في الأرض ألا إلى الله تصير الأمور: حم: والكتاب المبين: إنا جعلناه قرآنا عربيا لعلكم تعقلون: وإنه في أم الكتاب لدينا لعلي حكيم: أفنضرب عنكم الذكر صفحا أن كنتم قوما مسرفين: وكم أرسلنا من نبي في الأولين: وما يأتيهم من نبي إلا كانوا به يستهزئون: فأهلكنا أشد منهم بطشا ومضى مثل الأولين: ولئن سألتهم من خلق السماوات والأرض ليقولن خلقهن العزيز العليم: الذي جعل لكم الأرض مهدا وجعل لكم فيها سبلا لعلكم تهتدون: والذي نزل من السماء ماء بقدر فأنشرنا به بلدة ميتا كذلك تخرجون: والذي خلق الأزواج كلها وجعل لكم من الفلك والأنعام ما تركبون: لتستووا على ظهوره ثم تذكروا نعمة ربكم إذا استويتم عليه وتقولوا سبحان الذي سخر لنا هذا وما كنا له مقرنين: وإنا إلى ربنا لمنقلبون: وجعلوا له من عباده جزءا إن الإنسان لكفور مبين: أم اتخذ مما يخلق بنات وأصفاكم بالبنين: وإذا بشر أحدهم بما ضرب للرحمن مثلا ظل وجهه مسودا وهو كظيم: أو من ينشأ في الحلية وهو في الخصام غير مبين: وجعلوا الملائكة الذين هم عباد الرحمن إناثا أشهدوا خلقهم ستكتب شهادتهم ويسألون: وقالوا لو شاء الرحمن ما عبدناهم ما لهم بذلك من علم إن هم إلا يخرصون: أم آتيناهم كتابا من قبله فهم به مستمسكون: بل قالوا إنا وجدنا آباءنا على أمة وإنا على آثارهم مهتدون: وكذلك ما أرسلنا من قبلك في قرية من نذير إلا قال مترفوها إنا وجدنا آباءنا على أمة وإنا على آثارهم مقتدون: قل أولو جئتكم بأهدى مما وجدتم عليه آباءكم قالوا إنا بما أرسلتم به كافرون: فانتقمنا منهم فانظر كيف كان عاقبة المكذبين: وإذ قال إبراهيم لأبيه وقومه إنني براء مما تعبدون: إلا الذي فطرني فإنه سيهدين: وجعلها كلمة باقية في عقبه لعلهم يرجعون: بل متعت هؤلاء وآباءهم حتى جاءهم الحق ورسول مبين: ولما جاءهم الحق قالوا هذا سحر وإنا به كافرون: وقالوا لولا نزل هذا القرآن على رجل من القريتين عظيم: أهم يقسمون رحمة ربك نحن قسمنا بينهم معيشتهم في الحياة الدنيا ورفعنا بعضهم فوق بعض درجات ليتخذ بعضهم بعضا سخريا ورحمة ربك خير مما يجمعون: ولولا أن يكون الناس أمة واحدة لجعلنا لمن يكفر بالرحمن لبيوتهم سقفا من فضة ومعارج عليها يظهرون: ولبيوتهم أبوابا وسررا عليها يتكئون: وزخرفا وإن كل ذلك لما متاع الحياة الدنيا والآخرة عند ربك للمتقين: ومن يعش عن ذكر الرحمن نقيض له شيطانا فهو له قرين: وإنهم ليصدونهم عن السبيل ويحسبون أنهم مهتدون: حتى إذا جاءنا قال يا ليت بيني وبينك بعد المشرقين فبئس القرين: ولن ينفعكم اليوم إذ ظلمتم أنكم في العذاب مشتركون: أفأنت تسمع الصم أو تهدي العمي ومن كان في ضلال مبين: فإما نذهبن بك فإنا منهم منتقمون: أو نرينك الذي وعدناهم فإنا عليهم مقتدرون: فاستمسك بالذي أوحي إليك إنك على صراط مستقيم: وإنه لذكر لك ولقومك وسوف تسألون: واسأل من أرسلنا من قبلك من رسلنا أجعلنا من دون الرحمن آلهة يعبدون: ولقد أرسلنا موسى بآياتنا إلى فرعون وملئه فقال إني رسول رب العالمين: فلما جاءهم بآياتنا إذا هم منها يضحكون: وما نريهم من آية إلا هي أكبر من أختها وأخذناهم بالعذاب لعلهم يرجعون: وقالوا يا أيه الساحر ادع لنا ربك بما عهد عندك إننا لمهتدون: فلما كشفنا عنهم العذاب إذا هم ينكثون: ونادى فرعون في قومه قال يا قوم ألليس لي ملك مصر وهذه الأنهار تجري من تحتي أفلا تبصرون: أم أنا خير من هذا الذي هو مهين ولا يكاد يبين: فلولا ألقي عليه أسورة من ذهب أو جاء معه الملائكة مقترنين: فاستخف قومه فأطاعوه إنهم كانوا قوما فاسقين: فلما آسفونا انتقمنا منهم فأغرقناهم أجمعين: فجعلناهم سلفا ومثلا للآخرين: ولما ضرب ابن مريم مثلا إذا قومك منه يصدون: وقالوا أآلهتنا خير أم هو ما ضربوه لك إلا جدلا بل هم قوم خصمون: إن هو إلا عبد أنعمنا عليه وجعلناه مثلا لبني إسرائيل: ولو نشاء لجعلنا منكم ملائكة في الأرض يخلفون: وإنه لعلم للساعة فلا تمترن بها واتبعون هذا صراط مستقيم: ولا يصدنكم الشيطان إنه لكم عدو مبين: ولما جاء عيسى بالبينات قال قد جئتكم بالحكمة ولأبين لكم بعض الذي تختلفون فيه فاتقوا الله وأطيعون: إن الله هو ربي وربكم فاعبدوه هذا صراط مستقيم: فاختلف الأحزاب من بينهم فويل للذين ظلموا من عذاب يوم أليم: هل ينظرون إلا الساعة أن تأتيهم بغتة وهم لا يشعرون: الأخلاء يومئذ بعضهم لبعض عدو إلا المتقين: يا عباد لا خوف عليكم اليوم ولا أنتم تحزنون: الذين آمنوا بآياتنا وكانوا مسلمين: ادخلوا الجنة أنتم وأزواجكم تحبرون: يطاف عليهم بصحاف من ذهب وأكواب وفيها ما تشتهيه الأنفس وتلذ الأعين وأنتم فيها خالدون: وتلك الجنة التي أورثتموها بما كنتم تعملون: لكم فيها فاكهة كثيرة منها تأكلون: إن المجرمين في عذاب جهنم خالدون: لا يفتر عنهم وهم فيه مبلسون: وما ظلمناهم ولكن كانوا هم الظالمين: ونادوا يا مالك ليقض علينا ربك قال إنكم ماكثون: لقد جئناكم بالحق ولكن أكثركم للحق كارهون: أم أبرموا أمرا فإنا مبرمون: أم يحسبون أنا لا نسمع سرهم ونجواهم بلى ورسلنا لديهم يكتبون: قل إن كان للرحمن ولد فأنا أول العابدين: سبحان رب السماوات والأرض رب العرش عما يصفون: فذرهم يخوضوا ويلعبوا حتى يلاقوا يومهم الذي يوعدون: وهو الذي في السماء إله وفي الأرض إله وهو الحكيم العليم: وتبارك الذي له ملك السماوات والأرض وما بينهما وعنده علم الساعة وإليه ترجعون: ولا يملك الذين يدعون من دونه الشفاعة إلا من شهد بالحق وهم يعلمون: ولئن سألتهم من خلقهم ليقولن الله فأنى يؤفكون: وقيله يا رب إن هؤلاء قوم لا يؤمنون: فاصفح عنهم وقل سلام فسوف يعلمون: حم: والكتاب المبين: إنا أنزلناه في ليلة مباركة إنا كنا منذرين: فيها يفرق كل أمر حكيم: أمرا من عندنا إنا كنا مرسلين: رحمة من ربك إنه هو السميع العليم: رب السماوات والأرض وما بينهما إن كنتم موقنين: لا إله إلا هو يحيي ويميت ربكم ورب آبائكم الأولين: بل هم في شك يلعبون: فارتقب يوم تأتي السماء بدخان مبين: يغشى الناس هذا عذاب أليم: ربنا اكشف عنا العذاب إنا مؤمنون: أنى لهم الذكرى وقد جاءهم رسول مبين: ثم تولوا عنه وقالوا معلم مجنون: إنا كاشفوا العذاب قليلا إنكم عائدون: يوم نبطش البطشة الكبرى إنا منتقمون: ولقد فتنا قبلهم قوم فرعون وجاءهم رسول كريم: أن أدوا إلي عباد الله إني لكم رسول أمين: وأن لا تعلوا على الله إني آتيكم بسلطان مبين: وإني عذت بربي وربكم أن ترجمون: وإن لم تؤمنوا لي فاعتزلون: فدعا ربه أن هؤلاء قوم مجرمون: فأسر بعبادي ليلا إنكم متبعون: واترك البحر رهوا إنهم جند مغرقون: كم تركوا من جنات وعيون: وزروع ومقام كريم: ونعمة كانوا فيها فاكهين: كذلك وأورثناها قوما آخرين: فما بكت عليهم السماء والأرض وما كانوا منظرين: ولقد نجينا بني إسرائيل من العذاب المهين: من فرعون إنه كان عاليا من المسرفين: ولقد اخترناهم على علم على العالمين: وآتيناهم من الآيات ما فيه بلاء مبين: إن هؤلاء ليقولون: إن هي إلا موتتنا الأولى وما نحن بمنشرين: فأتوا بآبائنا إن كنتم صادقين: أهم خير أم قوم تبع والذين من قبلهم أهلكناهم إنهم كانوا مجرمين: وما خلقنا السماوات والأرض وما بينهما لاعبين: ما خلقناهما إلا بالحق ولكن أكثرهم لا يعلمون: إن يوم الفصل ميقاتهم أجمعين: يوم لا يغني مولى عن مولى شيئا ولا هم ينصرون: إلا من رحم الله إنه هو العزيز الرحيم: إن شجرة الزقوم طعام الأثيم: كالمهل يغلي في البطون: كغلي الحميم: خذوه فاعتلوه إلى سواء الجحيم: ثم صبوا فوق رأسه من عذاب الحميم: ذق إنك أنت العزيز الكريم: إن هذا ما كنتم به تمترون: إن المتقين في مقام أمين: في جنات وعيون: يلبسون من سندس وإستبرق متقابلين: كذلك وزوجناهم بحور عين: يدعون فيها بكل فاكهة آمنين: لا يذوقون فيها الموت إلا الموتة الأولى ووقاهم عذاب الجحيم: فضلا من ربك ذلك هو الفوز العظيم: فإنما يسرناه بلسانك لعلهم يتذكرون: فارتقب إنهم مرتقبون: واتل عليهم نبأ إبراهيم: إذ قال لأبيه وقومه ما تعبدون: قالوا نعبد أصناما فنظل لها عاكفين: قال هل يسمعونكم إذ تدعون: أو ينفعونكم أو يضرون: قالوا بل وجدنا آباءنا كذلك يفعلون: قال أفرأيتم ما كنتم تعبدون: أنتم وآباؤكم الأقدمون: فإنهم عدو لي إلا رب العالمين: الذي خلقني فهو يهدين: والذي هو يطعمني ويسقين: وإذا مرضت فهو يشفين: والذي يميتني ثم يحيين: والذي أطمع أن يغفر لي خطيئتي يوم الدين: رب هب لي حكما وألحقني بالصالحين: واجعل لي لسان صدق في الآخرين: واجعلني من ورثة جنة النعيم: واغفر لأبي إنه كان من الضالين: ولا تخزني يوم يبعثون: يوم لا ينفع مال ولا بنون: إلا من أتى الله بقلب سليم: وأزلفت الجنة للمتقين: وبرزت الجحيم للغاوين: وقيل لهم أين ما كنتم تعبدون: من دون الله هل ينصرونكم أو ينتصرون: فكبكبوا فيها هم والغاوون: وجنود إبليس أجمعون: قالوا وهم فيها يختصمون: تالله إن كنا لفي ضلال مبين: إذ نسويكم برب العالمين: وما أضلنا إلا المجرمون: فما لنا من شافعين: ولا صديق حميم: فلو أن لنا كرة فنكون من المؤمنين: إن في ذلك لآية وما كان أكثرهم مؤمنين: وإن ربك لهو العزيز الرحيم: كذبت قوم نوح المرسلين: إذ قال لهم أخوهم نوح ألا تتقون: إني لكم رسول أمين: فاتقوا الله وأطيعون: وما أسألكم عليه من أجر إن أجري إلا على رب العالمين: فاتقوا الله وأطيعون: قالوا أنؤمن لك واتبعك الأرذلون: قال وما علمي بما كانوا يعملون: إن حسابهم إلا على ربي لو تشعرون: وما أنا بطارد المؤمنين: إن أنا إلا نذير مبين: قالوا لئن لم تنته يا نوح لتكونن من المرجومين: قال رب إن قومي كذبون: فافتح بيني وبينهم فتحا ونجني ومن معي من المؤمنين: فأنجيناه ومن معه في الفلك المشحون: ثم أغرقنا بعد الباقين: إن في ذلك لآية وما كان أكثرهم مؤمنين: وإن ربك لهو العزيز الرحيم: كذبت عاد المرسلين: إذ قال لهم أخوهم هود ألا تتقون: إني لكم رسول أمين: فاتقوا الله وأطيعون: وما أسألكم عليه من أجر إن أجري إلا على رب العالمين: أتبنون بكل ريع آية تعبثون: وتتخذون مصانع لعلكم تخلدون: وإذا بطشتم بطشتم جبارين: فاتقوا الله وأطيعون: واتقوا الذي أمدكم بما تعلمون: أمدكم بأنعام وبنين: وجنات وعيون: إني أخاف عليكم عذاب يوم عظيم: قالوا سواء علينا أوعظت أم لم تكن من الواعظين: إن هذا إلا خلق الأولين: وما نحن بمعذبين: فكذبوه فأهلكناهم إن في ذلك لآية وما كان أكثرهم مؤمنين: وإن ربك لهو العزيز الرحيم: كذبت ثمود المرسلين: إذ قال لهم أخوهم صالح ألا تتقون: إني لكم رسول أمين: فاتقوا الله وأطيعون: وما أسألكم عليه من أجر إن أجري إلا على رب العالمين: أتتركون في ما ههنا آمنين: في جنات وعيون: وزروع ونخل طلعها هضيم: وتنحتون من الجبال بيوتا فارهين: فاتقوا الله وأطيعون: ولا تطيعوا أمر المسرفين: الذين يفسدون في الأرض ولا يصلحون: قالوا إنما أنت من المسحرين: ما أنت إلا بشر مثلنا فأت بآية إن كنت من الصادقين: قال هذه ناقة لها شرب ولكم شرب يوم معلوم: ولا تمسوها بسوء فيأخذكم عذاب يوم عظيم: فعقروها فأصبحوا نادمين: فأخذهم العذاب إن في ذلك لآية وما كان أكثرهم مؤمنين: وإن ربك لهو العزيز الرحيم: كذبت قوم لوط المرسلين: إذ قال لهم أخوهم لوط ألا تتقون: إني لكم رسول أمين: فاتقوا الله وأطيعون: وما أسألكم عليه من أجر إن أجري إلا على رب العالمين: أتأتون الذكران من العالمين: وتذرون ما خلق لكم ربكم من أزواجكم بل أنتم قوم عادون: قالوا لئن لم تنته يا لوط لتكونن من المخرجين: قال إني لعملكم من القالين: رب نجني وأهلي مما يعملون: فنجيناه وأهله أجمعين: إلا عجوزا في الغابرين: ثم دمرنا الآخرين: وأمطرنا عليهم مطرا فساء مطر المنذرين: إن في ذلك لآية وما كان أكثرهم مؤمنين: وإن ربك لهو العزيز الرحيم: كذب أصحاب الأيكة المرسلين: إذ قال لهم شعيب ألا تتقون: إني لكم رسول أمين: فاتقوا الله وأطيعون: وما أسألكم عليه من أجر إن أجري إلا على رب العالمين: أوفوا الكيل ولا تكونوا من المخسرين: وزنوا بالقسطاس المستقيم: ولا تبخسوا الناس أشياءهم ولا تعثوا في الأرض مفسدين: واتقوا الذي خلقكم والجبلة الأولين: قالوا إنما أنت من المسحرين: وما أنت إلا بشر مثلنا وإن نظنك لمن الكاذبين: فأسقط علينا كسفا من السماء إن كنت من الصادقين: قال ربي أعلم بما تعملون: فكذبوه فأخذهم عذاب يوم الظلة إنه كان عذاب يوم عظيم: إن في ذلك لآية وما كان أكثرهم مؤمنين: وإن ربك لهو العزيز الرحيم: وإنه لتنزيل رب العالمين: نزل به الروح الأمين: على قلبك لتكون من المنذرين: بلسان عربي مبين: وإنه لفي زبر الأولين: أولم يكن لهم آية أن يعلمه علماء بني إسرائيل: ولو نزلناه على بعض الأعجمين: فقرأه عليهم ما كانوا به مؤمنين: كذلك سلكناه في قلوب المجرمين: لا يؤمنون به حتى يروا العذاب الأليم: فيأتيهم بغتة وهم لا يشعرون: فيقولوا هل نحن منظرون: أفبعذابنا يستعجلون: أفرأيت إن متعناهم سنين: ثم جاءهم ما كانوا يوعدون: ما أغنى عنهم ما كانوا يمتعون: وما أهلكنا من قرية إلا لها منذرون: ذكرى وما كنا ظالمين: وما تنزلت به الشياطين: وما ينبغي لهم وما يستطيعون: إنهم عن السمع لمعزولون: فلا تدع مع الله إلها آخر فتكون من المعذبين: وأنذر عشيرتك الأقربين: واخفض جناحك لمن اتبعك من المؤمنين: فإن عصوك فقل إني بريء مما تعملون: وتوكل على العزيز الرحيم: الذي يراك حين تقوم: وتقلبك في الساجدين: إنه هو السميع العليم: هل أنبئكم على من تنزل الشياطين: تنزل على كل أفاك أثيم: يلقون السمع وأكثرهم كاذبون: والشعراء يتبعهم الغاوون: ألم تر أنهم في كل واد يهيمون: وأنهم يقولون ما لا يفعلون: إلا الذين آمنوا وعملوا الصالحات وذكروا الله كثيرا وانتصروا من بعد ما ظلموا وسيعلم الذين ظلموا أي منقلب ينقلبون: طس: تلك آيات القرآن وكتاب مبين: هدى وبشرى للمؤمنين: الذين يقيمون الصلاة ويؤتون الزكاة وهم بالآخرة هم يوقنون: إن الذين لا يؤمنون بالآخرة زينا لهم أعمالهم فهم يعمهون: أولئك الذين لهم سوء العذاب وهم في الآخرة هم الأخسرون: وإنك لتلقى القرآن من لدن حكيم عليم: إذ قال موسى لأهله إني آنست نارا سآتيكم منها بخبر أو آتيكم بشهاب قبس لعلكم تصطلون: فلما جاءها نودي أن بورك من في النار ومن حولها وسبحان الله رب العالمين: يا موسى إنه أنا الله العزيز الحكيم: وألق عصاك فلما رآها تهتز كأنها جان ولى مدبرا ولم يعقب يا موسى لا تخف إني لا يخاف لدي المرسلون: إلا من ظلم ثم بدل حسنا بعد سوء فإني غفور رحيم: وأدخل يدك في جيبك تخرج بيضاء من غير سوء في تسع آيات إلى فرعون وقومه إنهم كانوا قوما فاسقين: فلما جاءتهم آياتنا مبصرة قالوا هذا سحر مبين: وجحدوا بها واستيقنتها أنفسهم ظلما وعلوا فانظر كيف كان عاقبة المفسدين: ولقد آتينا داود وسليمان علما وقالا الحمد لله الذي فضلنا على كثير من عباده المؤمنين: وورث سليمان داود وقال يا أيها الناس علمنا منطق الطير وأوتينا من كل شيء إن هذا لهو الفضل المبين: وحشر لسليمان جنوده من الجن والإنس والطير فهم يوزعون: حتى إذا أتوا على واد النمل قالت نملة يا أيها النمل ادخلوا مساكنكم لا يحطمنكم سليمان وجنوده وهم لا يشعرون: فتبسم ضاحكا من قولها وقال رب أوزعني أن أشكر نعمتك التي أنعمت علي وعلى والدي وأن أعمل صالحا ترضاه وأدخلني برحمتك في عبادك الصالحين: وتفقد الطير فقال ما لي لا أرى الهدهد أم كان من الغائبين: لأعذبنه عذابا شديدا أو لأذبحنه أو ليأتيني بسلطان مبين: فمكث غير بعيد فقال أحطت بما لم تحط به وجئتك من سبأ بنبإ يقين: إني وجدت امرأة تملكهم وأوتيت من كل شيء ولها عرش عظيم: وجدتها وقومها يسجدون للشمس من دون الله وزين لهم الشيطان أعمالهم فصدهم عن السبيل فهم لا يهتدون: ألا يسجدوا لله الذي يخرج الخبء في السماوات والأرض ويعلم ما تخفون وما تعلنون: الله لا إله إلا هو رب العرش العظيم: قال سننظر أصدقت أم كنت من الكاذبين: اذهب بكتابي هذا فألقه إليهم ثم تول عنهم فانظر ماذا يرجعون: قالت يا أيها الملأ إني ألقي إلي كتاب كريم: إنه من سليمان وإنه بسم الله الرحمن الرحيم: ألا تعلوا علي وأتوني مسلمين: قالت يا أيها الملأ أفتوني في أمري ما كنت قاطعة أمرا حتى تشهدون: قالوا نحن أولو قوة وأولو بأس شديد والأمر إليك فانظري ماذا تأمرين: قالت إن الملوك إذا دخلوا قرية أفسدوها وجعلوا أعزة أهلها أذلة وكذلك يفعلون: وإني مرسلة إليهم بهدية فناظرة بم يرجع المرسلون: فلما جاء سليمان قال أتمدونني بمال فما آتاني الله خير مما آتاكم بل أنتم بهديتكم تفرحون: ارجع إليهم فلنأتينهم بجنود لا قبل لهم بها ولنخرجنهم منها أذلة وهم صاغرون: قال يا أيها الملأ أيكم يأتيني بعرشها قبل أن يأتوني مسلمين: قال عفريت من الجن أنا آتيك به قبل أن تقوم من مقامك وإني عليه لقوي أمين: قال الذي عنده علم من الكتاب أنا آتيك به قبل أن يرتد إليك طرفك فلما رآه مستقرا عنده قال هذا من فضل ربي ليبلوني أأشكر أم أكفر ومن شكر فإنما يشكر لنفسه ومن كفر فإن ربي غني كريم: قال نكروا لها عرشها ننظر أتهتدي أم تكون من الذين لا يهتدون: فلما جاءت قيل أهكذا عرشك قالت كأنه هو وأوتينا العلم من قبلها وكنا مسلمين: وصدها ما كانت تعبد من دون الله إنها كانت من قوم كافرين: قيل لها ادخلي الصرح فلما رأته حسبته لجة وكشفت عن ساقيها قال إنه صرح ممرد من قوارير قالت رب إني ظلمت نفسي وأسلمت مع سليمان لله رب العالمين: ولقد أرسلنا إلى ثمود أخاهم صالحا أن اعبدوا الله فإذا هم فريقان يختصمون: قال يا قوم لم تستعجلون بالسيئة قبل الحسنة لولا تستغفرون الله لعلكم ترحمون: قالوا اطيرنا بك وبمن معك قال طائركم عند الله بل أنتم قوم تفتنون: وكان في المدينة تسعة رهط يفسدون في الأرض ولا يصلحون: قالوا تقاسموا بالله لنبيتنه وأهله ثم لنقولن لوليه ما شهدنا مهلك أهله وإنا لصادقون: ومكروا مكرا ومكرنا مكرا وهم لا يشعرون: فانظر كيف كان عاقبة مكرهم أنا دمرناهم وقومهم أجمعين: فتلك بيوتهم خاوية بما ظلموا إن في ذلك لآية لقوم يعلمون: وأنجينا الذين آمنوا وكانوا يتقون: ولوط إذ قال لقومه أتأتون الفاحشة وأنتم تبصرون: أئنكم لتأتون الرجال شهوة من دون النساء بل أنتم قوم تجهلون: فما كان جواب قومه إلا أن قالوا أخرجوا آل لوط من قريتكم إنهم أناس يتطهرون: فأنجيناه وأهله إلا امرأته قدرناها من الغابرين: وأمطرنا عليهم مطرا فساء مطر المنذرين: قل الحمد لله وسلام على عباده الذين اصطفى آلله خير أما يشركون: أمن خلق السماوات والأرض وأنزل لكم من السماء ماء فأنبتنا به حدائق ذات بهجة ما كان لكم أن تنبتوا شجرها أإله مع الله بل هم قوم يعدلون: أمن جعل الأرض قرارا وجعل خلالها أنهارا وجعل لها رواسي وجعل بين البحرين حاجزا أإله مع الله بل أكثرهم لا يعلمون: أمن يجيب المضطر إذا دعاه ويكشف السوء ويجعلكم خلفاء الأرض أإله مع الله قليلا ما تذكرون: أمن يهديكم في ظلمات البر والبحر ومن يرسل الرياح بشرا بين يدي رحمته أإله مع الله تعالى الله عما يشركون: أمن يبدأ الخلق ثم يعيده ومن يرزقكم من السماء والأرض أإله مع الله قل هاتوا برهانكم إن كنتم صادقين: قل لا يعلم من في السماوات والأرض الغيب إلا الله وما يشعرون أيان يبعثون: بل ادارك علمهم في الآخرة بل هم في شك منها بل هم منها عمون: وقال الذين كفروا أإذا كنا ترابا وآباؤنا أئنا لمخرجون: لقد وعدنا هذا نحن وآباؤنا من قبل إن هذا إلا أساطير الأولين: قل سيروا في الأرض فانظروا كيف كان عاقبة المجرمين: ولا تحزن عليهم ولا تكن في ضيق مما يمكرون: ويقولون متى هذا الوعد إن كنتم صادقين: قل عسى أن يكون ردف لكم بعض الذي تستعجلون: وإن ربك لذو فضل على الناس ولكن أكثرهم لا يشكرون: وإن ربك ليعلم ما تكن صدورهم وما يعلنون: وما من غائبة في السماء والأرض إلا في كتاب مبين: إن هذا القرآن يقص على بني إسرائيل أكثر الذي هم فيه يختلفون: وإنه لهدى ورحمة للمؤمنين: إن ربك يقضي بينهم بحكمه وهو العزيز العليم: فتوكل على الله إنك على الحق المبين: إنك لا تسمع الموتى ولا تسمع الصم الدعاء إذا ولوا مدبرين: وما أنت بهادي العمي عن ضلالتهم إن تسمع إلا من يؤمن بآياتنا فهم مسلمون: وإذا وقع القول عليهم أخرجنا لهم دابة من الأرض تكلمهم أن الناس كانوا بآياتنا لا يوقنون: ويوم نحشر من كل أمة فوجا ممن يكذب بآياتنا فهم يوزعون: حتى إذا جاءوا قال أكذبتم بآياتي ولم تحيطوا بها علما أماذا كنتم تعملون: ووقع القول عليهم بما ظلموا فهم لا ينطقون: ألم يروا أنا جعلنا الليل ليسكنوا فيه والنهار مبصرا إن في ذلك لآيات لقوم يؤمنون: ويوم ينفخ في الصور ففزع من في السماوات ومن في الأرض إلا من شاء الله وكل أتوه داخرين: وترى الجبال تحسبها جامدة وهي تمر مر السحاب صنع الله الذي أتقن كل شيء إنه خبير بما تفعلون: من جاء بالحسنة فله خير منها وهم من فزع يومئذ آمنون: ومن جاء بالسيئة فكبت وجوههم في النار هل تجزون إلا ما كنتم تعملون: إنما أمرت أن أعبد رب هذه البلدة الذي حرمها وله كل شيء وأمرت أن أكون من المسلمين: وأن أتلو القرآن فمن اهتدى فإنما يهتدي لنفسه ومن ضل فقل إنما أنا من المنذرين: وقل الحمد لله سيريكم آياته فتعرفونها وما ربك بغافل عما تعملون: طسم: تلك آيات الكتاب المبين: نتلو عليك من نبإ موسى وفرعون بالحق لقوم يؤمنون: إن فرعون علا في الأرض وجعل أهلها شيعا يستضعف طائفة منهم يذبح أبناءهم ويستحيي نساءهم إنه كان من المفسدين: ونريد أن نمن على الذين استضعفوا في الأرض ونجعلهم أئمة ونجعلهم الوارثين: ونمكن لهم في الأرض ونري فرعون وهامان وجنودهما منهم ما كانوا يحذرون: وأوحينا إلى أم موسى أن أرضعيه فإذا خفت عليه فألقيه في اليم ولا تخافي ولا تحزني إنا رادوه إليك وجاعلوه من المرسلين: فالتقطه آل فرعون ليكون لهم عدوا وحزنا إن فرعون وهامان وجنودهما كانوا خاطئين: وقالت امرأة فرعون قرة عين لي ولك لا تقتلوه عسى أن ينفعنا أو نتخذه ولدا وهم لا يشعرون: وأصبح فؤاد أم موسى فارغا إن كادت لتبدي به لولا أن ربطنا على قلبها لتكون من المؤمنين: وقالت لأخته قصيه فبصرت به عن جنب وهم لا يشعرون: وحرمنا عليه المراضع من قبل فقالت هل أدلكم على أهل بيت يكفلونه لكم وهم له ناصحون: فرددناه إلى أمه كي تقر عينها ولا تحزن ولتعلم أن وعد الله حق ولكن أكثرهم لا يعلمون: ولما بلغ أشده واستوى آتيناه حكما وعلما وكذلك نجزي المحسنين: ودخل المدينة على حين غفلة من أهلها فوجد فيها رجلين يقتتلان هذا من شيعته وهذا من عدوه فاستغاثه الذي من شيعته على الذي من عدوه فوكزه موسى فقضى عليه قال هذا من عمل الشيطان إنه عدو مضل مبين: قال رب إني ظلمت نفسي فاغفر لي فغفر له إنه هو الغفور الرحيم: قال رب بما أنعمت علي فلن أكون ظهيرا للمجرمين: فأصبح في المدينة خائفا يترقب فإذا الذي استنصره بالأمس يستصرخه قال له موسى إنك لغوي مبين: فلما أن أراد أن يبط

The battle was the Lord's, while the sacrifice was offered to a devil-spirit.
Why, then, did the Lord grant him victory by means of a foul sacrifice?
The idol of that king who sacrificed his son upon the wall to it
Would not have been able to grant victory nor to cause defeat.
While the Lord, in whose hands are triumph and victory[42]—
The pagan's sacrifice was not His, for it was that of idols.
But it is written that the Lord's wrath waxed strong against Israel,
For it was not the demon who received the sacrifice who was responsible for the victory.

IV. THE REASON THAT THE LORD RESPONDED TO THE PAGAN SACRIFICE

Let us now ask why it was that the Lord
Gave victory to the King of Moab when he sacrificed his eldest to his idol.
He saw how much the pagan trusted in his god,
And His wrath flared up against His own people, Israel.
That one firmly believed that his barren idol would rescue him,
While the Lord's people were in doubt that Lord would save them.
Because of this did His wrath flare up against the Hebrews:
That they did not love Him nor take pride in him as did the pagans.
For if that pagan, whose god was not a god,
Could love it so to the point of sacrificing his eldest to it:

[42] Var. M: "hands is the triumph of armies."

مَنْ هُوَ يَسُوعُ الَّذِي يَدْعُونَهُ الْمَسِيحَ:
هَلْ هُوَ إِلَهٌ حَقًّا أَمْ مُجَرَّدُ نَبِيٍّ عَظِيمٍ؟
85 هَلْ مَاتَ عَلَى الصَّلِيبِ وَقَامَ مِنَ الْأَمْوَاتِ:
لَا تَعْجَبْ هَذَا لَا يُدْرِكُهُ الْعَقْلُ بِسُهُولَةٍ.
هُنَاكَ كَلِمَاتٌ مَكْتُوبَةٌ فِي الْكِتَابِ الْمُقَدَّسِ:
تَدُلُّ عَلَى أَنَّهُ هُوَ ابْنُ اللهِ الْحَقِيقِيُّ:
90 كَمَا شَهِدَ عَنْهُ يُوحَنَّا الْمَعْمَدَانُ:
ثُمَّ هُنَا وَهُنَاكَ هُنَا تَحَدَّثَ عَنْهُ الْأَنْبِيَاءُ:
أَيْضًا هُنَا فِي الْعَهْدِ الْجَدِيدِ هُوَ ذَاتُهُ:
مَعَ أَنَّهُ هُوَ الَّذِي أَعْلَنَ عَنْ نَفْسِهِ أَنَّهُ:
أَيْضًا هُنَا فِي الْعَهْدِ الْجَدِيدِ نَفْسُهُ:
95 هُوَ الَّذِي أَعْلَنَ عَنْ نَفْسِهِ أَنَّهُ:
هُنَا وَهُنَاكَ كَلِمَاتٌ لَا تُنْسَى قَالَهَا:
هُنَا هُوَ الَّذِي أَعْلَنَ عَنْ ذَاتِهِ:
لَا يُمْكِنُ لِأَحَدٍ أَنْ يَتَّهِمَهُ بِالْكَذِبِ:
لَا يُمْكِنُ أَنْ يَكُونَ هُوَ مُجَرَّدَ نَبِيٍّ:
100 هُوَ قَالَ عَنْ نَفْسِهِ أَنَّهُ هُوَ ابْنُ اللهِ:

"I, who am the Lord and God and Savior,
Why, O Hebrews, have you not loved Me, as the idols?
The King of Moab loved that non-thing as if it were a great something.
And sacrificed his son to it with great love.
While I, who am Being and Lord and a great something—
The people considered me to be like a non-thing, hating me.
And on account of this, before that pagan who has love
For his god, I shall wipe out those who did not love Me.
This one firmly believed in a falsehood and did not doubt,
While my people make a lie of the Truth and are in doubt about salvation.
This pagan, even while having seen neither might
Nor assistance nor heroic miracle from his god,
Nor signs nor victories in any way at all,
Believed so firmly in him that he sacrificed his son to him and did not doubt.
But Israel, who has seen My mighty acts and the effect of My sublime arm,
That I divided the Sea, and split the rock, and sweetened the water,
And that I brought down the Manna, and raised up the quail, and provided many blessings,
And that I split the river and tore down walls and defeated kings,
Mighty acts in Egypt, stupendous deeds at the Sea, wonders in the Desert,
Awesome acts at Sinai, every kind of victorious achievement in every place—
After all these heroic deeds that I have done,
My nation doubts and is uncertain and does not firmly believe he can be defeated through Me.

إنا وهنا إنا إنا ضعفنا إنا فقدنا إنا:
حظ حبتنا لا وشعشعنا أم كعلاتا۞
حد لا قتم أم بقتم وحا وسقد:
287 فحظا وفداك بحس حتم حسد حا وحا۞
105 ثانا وعلنا أمنا ضعنا مقتم وحا:
سحس حظا أم لا قتم ص هنا كد۞
ضحك ضا مبم ضا سقا وانا حا سحا:
وسقد بحثا ضمت إنا حد ضعف كلا وسقد۞
حبكاا أغز ضا ضلا أقاكل:
110 ضحد حغزوا مبكلا ضكل كل فوضنا۞
ضا سقا ص حاكضه لا سا سلا:
ضلا خضوا ضلا أوفضاا وكيخضاا۞
ضلا أقاا ضلا تزسنا حسب ف أصصم:
ضف أغز ضحس حد حا ضلا أقاكل۞
115 أصغزلا وم وسا ستكد ضوحد وضا:
وفحكنا غضا ضأزنا قاقا ضسكنا غتا۞
ضاقا ضسنا غضا ضحضا ضحكد ضاصكا فحا:
أزنا نضوا ضحنا غوف انغز ضحكا۞
حفرم ستلا حظا كيقسا حفحزا أضوا:
120 حصس وقدا ضحفا أقم ص تزسس۞
ضحلو ضكح كيختضاا وصستا كد:
ضكل حصد ضوقا ضلا غغز كد وفرقا ص۞

So because of this I shall deliver it to the lost one,
So that it might learn from him how it should trust in its God.
That one loved his idol very much, though he had not tested him,
While My people, my powers are well-proven to them, but they do not love Me.
Moses taught, 'Love your God;' but the pagan, without having heard him, Deut 6:5
Slaughtered him, so much did he love his little idol.
He sacrificed his eldest to it, even though he had no proof that it would help him,
While My people disdained Me, although My saving acts are very numerous."

V. EVEN HAVING JUST WITNESSED A MIRACLE, THE LORD'S PEOPLE DOUBTED HIM, WHILE MOAB'S KING HAD FAITH IN HIS IDOL

This is why His wrath grew strong against Israel
When the Moabite sacrificed his son to his idol upon the wall:
So that the nation would be ashamed that it did not love the Lord its Lord
As did that pagan, who demonstrated his love through the sacrifice of his son.
Those three kings who made war against that pagan
Had seen that miracle accomplished by Elisha:
Pools of water among the thirsty ones for a numerous people,
Swift-flowing rivers in the desert without any clouds—
And those armies drank but did not sing praise.
They saw the sign, but were not moved to give thanks for the miracle.
Therefore they were routed by the sacrifice of the pagan
Who, without a miracle, committed his trust to his god.
They saw in Elisha those powers of the great Moses: Exod 17:6
That he prayed and filled the wadi with water and let them drink,

وهي أصبها:
وهي تلك التي تحاذي بحر الخزر.
وهي تحاذي بحر لُ نحو الجنوب: 125
وهي تحاذي بحر جرجان والطبرستان 288
وهي تحاذي بحر الخوارزم وهي أولا جنده:
وهي تحاذي بحر لُ نحو الجنوب وتحاذي أيضا
وهي تحاذي بحر لُ نحو الجنوب وتحاذي 130
وهي تحاذي بحر القلزم وهي تحاذي بحر الحبش.
وهي أولا وهي تحاذي بحر لُ نحو الجنوب:
وتحاذي أيضا بحر وهي جنده:
وهي تحاذي بحر لُ نحو الجنوب وتحاذي
وهي تحاذي بحر الهند وهي تحاذي بحر 135
وهي تحاذي بحر الصين وهي تحاذي بحر
وهي تحاذي بحر الزنج وهي تحاذي بحر
وهي تحاذي بحر الزنج وهي تحاذي بحر
وهي تحاذي بحر الزنج وهي تحاذي بحر
وهي تحاذي بحر الزنج وهي تحاذي بحر 140
وهي أولا وهي تحاذي بحر لُ نحو الجنوب
وهي أولا وهي تحاذي بحر لُ نحو الجنوب
وهي تحاذي بحر الزنج وهي تحاذي بحر
وهي تحاذي بحر الزنج وهي تحاذي بحر

And, like that rock that produced lakes in the wilderness
On the way to Edom, streams gushed forth for the hosts.
But since they rejected the glory of the great sign that occurred,
They were condemned through the pagan who saw no sign but believed.
The wretch had been defeated, his land destroyed, his people shattered,
But he saw the mighty deeds that the Lord of the sons of Jacob had done.
He heard the reports of the mighty deeds occasioned by Elisha,
And saw with his eyes the sublime arm of the house of Adonai.
The great armed struggle that had surrounded him grew too strong for him,
And he was overcome by the battle that surrounded him on all sides.
But he did not distance himself from his god because of the miracle that had occurred,
Nor did the wretch doubt or reject his idol because he had lost.
Neither did he give up on his faith because they had conquered him,
Nor think that his god was not a god because it had not rescued him.
But, after all these things, certain that it was going to help him,
He sacrificed his eldest to it and had no doubts about salvation.

VI. ABRAHAM'S DESCENDANTS FORGOT HIS FAITH

The Lord saw and his wrath flared up against Israel,
Because he was not faithful to his God as was the pagan.
That trust that that man had for a non-thing,
Was what the Lord was demanding that His own people have for Him.

ٱلمَقْهى مع صَاحِبِهِ يُتحِفُهُ بِحَدِيثٍ لَذِيذٍ عَنِ الحَيَاةِ:
فَالوَقْتُ فِي المَقْهى يَمُرُّ بِطَيْءٍ كَأَنَّهُ يَسْتَكْثِرُ عَلَيْنَا
وَلَكِنَّهُ فِي الحَدِيقَةِ يَطِيرُ كَالعَصَافِيرِ: 289
يَا لَيْتَ لِي مَالًا أُنْفِقُهُ فِي المَقْهى كُلَّ يَوْمٍ
أَوْ لَيْتَ لِي وَقْتًا أَقْضِيهِ فِي الحَدِيقَةِ كُلَّ يَوْمٍ:
أَمَّا الَّذِي يَجْمَعُ بَيْنَ الوَقْتِ وَالمَالِ فَمَا أَظُنُّهُ
إِلَّا مَلَكًا فِي السَّمَاءِ أَوْ شَيْطَانًا فِي الأَرْضِ!
وَلَا أَظُنُّ أَنَّ أَحَدًا مِنَّا يَرْضَى أَنْ يَكُونَ
أَحَدَ هَذَيْنِ المَخْلُوقَيْنِ:
وَلَا أَظُنُّ أَنَّ أَحَدًا مِنَّا يَرْضَى أَنْ يَكُونَ
مَلَكًا فِي السَّمَاءِ أَوْ شَيْطَانًا فِي الأَرْضِ!
وَلَا أَظُنُّ أَنَّ أَحَدًا مِنَّا يَرْضَى أَنْ يَكُونَ
مَلَكًا فِي السَّمَاءِ أَوْ شَيْطَانًا فِي الأَرْضِ!
وَلَا أَظُنُّ أَنَّ أَحَدًا مِنَّا يَرْضَى أَنْ يَكُونَ
مَلَكًا فِي السَّمَاءِ أَوْ شَيْطَانًا فِي الأَرْضِ!
وَلَا أَظُنُّ أَنَّ أَحَدًا مِنَّا يَرْضَى أَنْ يَكُونَ
مَلَكًا فِي السَّمَاءِ أَوْ شَيْطَانًا فِي الأَرْضِ!
وَلَا أَظُنُّ أَنَّ أَحَدًا مِنَّا يَرْضَى أَنْ يَكُونَ
مَلَكًا فِي السَّمَاءِ أَوْ شَيْطَانًا فِي الأَرْضِ!
وَلَا أَظُنُّ أَنَّ أَحَدًا مِنَّا يَرْضَى أَنْ يَكُونَ
مَلَكًا فِي السَّمَاءِ أَوْ شَيْطَانًا فِي الأَرْضِ!
وَلَا أَظُنُّ أَنَّ أَحَدًا مِنَّا يَرْضَى أَنْ يَكُونَ
مَلَكًا فِي السَّمَاءِ أَوْ شَيْطَانًا فِي الأَرْضِ!
وَلَا أَظُنُّ أَنَّ أَحَدًا مِنَّا يَرْضَى أَنْ يَكُونَ
مَلَكًا فِي السَّمَاءِ أَوْ شَيْطَانًا فِي الأَرْضِ!

That unwavering idea of Faith—
He rebuked them, that they might acquire it with Love.
With the sacrifice of the pagan he rejected them and drove them away
Because they did not trust in God as he did.
Those three nations that had fought with him
Were Abraham's children in their family lines:
The children of Israel, the children of Judah, and the children of Edom—
the children that Esau and Jacob had begotten, of the house of Isaac.
It was being demanded of them that, by their behavior,
They demonstrate for God a love like that of their ancestors.
That idea that it would have been proper for them to have
About God, the pagan had acquired for his god.
And, like Abraham, who bound his son before his God, Gen 22
That one sacrificed his eldest to that one that he thought was his god.
That one demonstrated the Love that they had been obliged
To demonstrate, to that demon whom he worshipped.
And the Lord became angry that the others had repaid their own gods
With the Love that was due Him from His worshippers
And that the pagan had acquired that faith, which had appeared
with Abraham, for that devil-spirit to whom he had sacrifice made;
While the children of Isaac, that one who had been bound to become a sacrifice,
Forgot the Love of that God of their fathers,

165 ءه ؤسنا ءهشئءاا ولا هركسنا:
هقهم ءا لا ءهءوؤ نعئ ءهك لا ءهشلاً*
ءئ ؤءتهه وشها حهم ءا ئ ءاءؤه ؤئ:
لا ؤءاهاه لا ءاكس ءه لا ءاك*
290 ءهك لهقها ءاكنا هقهم ؤاهلاه ءه:
170 ءهوم ؤاءنهم أسلاه ءه هم هتكنا*
ءتا أسهنالا ءتا ئهوا ءتا أوه:
ءتنا ؤاهكوا ئسهم هم ءا أسهشم*
ءاهتاءكس ءه شءا ؤاه ءه ءاءتهؤاءنهه:
سئ ءئ ءئ ؤ كناا ءؤ ءهتهنؤءنهك*
175 ءئ ؤسنا ؤوؤ ءا لا ءهئ ؤنعئ ءه:
ؤ كناا هشهم ءا شها ؤ كناا ءه*
ؤاس أءنهم ؤهه: ءؤ كناا هم ءهؤ ءهناه:
ؤس ءه ءهكهؤ لا ؤهشا ؤا ءهكهؤ ءا*
ءشءا ؤئ ءهسئه كهشئه ءه ءس هشئ ءئ:
180 سئه ءا ءا ؤ ءه هاؤا ؤهك ءا لا ءه ك*
ءفك هنئا كلا ؤاسئا للاكهتهؤ:
هزه ءه شءا ؤهءاسش ءا لا ءه ك هم هكءوؤهءه*
ءهشئءاا ءه أءنهم ؤ ءاسشا ؤ:
ءهؤ ءا شها ؤ ءه ؤءا ؤهزس ءا ؤا*
185 ءهتهوم ؤاهشم ءه ؤهشا ءا ؤنهؤ ؤسنا:
لهأوم شءه ؤه هءءه ؤاهتهؤ ءه كناا ؤاهتهؤ*

Fell in love with images, and became attached to vanities,
And forgot and abandoned the faith of the House of Abraham.

VII. WHY GOD WAS NOT CONCERNED THAT HIS RESPONSE WOULD BE MISINTERPRETED

The Lord grew angry because He saw that the King of Moab
Appropriated their faith for his god
And sacrificed his eldest due to the fervor of his faith,
Which was burning for that image he worshipped.
On account of that, the Lord's wrath flared up against the Hebrews,
Because He saw that their faith had cooled
And that they did not love him even as much as the pagans did their gods,
Nor honor Him as much as the misguided believers did their idols.
Nor have pride in Him as much as the Moabites did their sculpted images,
Nor believe firmly enough in Him so as to turn their preconceptions into sacrifices for Him.
Their love for God was faint, foul, and minimal.
All His splendid acts were being forgotten, and He was not being honored.
And, so that they would be condemned for how devoid of honesty they were,
His wrath was provoked at the pagan's sacrifice, and He confused them.
But the Lord did not fear[43] that that lost one[44] might think
That that god of his had turned the tide of battle away from him;

[43] Note how Jacob does not fear to use anthromorphism here.

[44] i.e., the King of Moab. Jacob will repeatedly use the term اخبا "lost" or "ruined" in this homily to refer to those whose false faith is beyond redemption and who are thus certainly condemned to Hell (cf. the cognate term *abaddon*).

وَنَشَأَ بِهَا وَتَرَبَّى فِيهَا حَتَّى بَلَغَ أَشُدَّهُ:
وَعَرَفَ مَكَانَهَا وَمَا حَوْلَهَا مِنْ أَرْجَائِهَا.
وَلَمْ يَكُنْ يَعْلَمُ أَنَّ اللهَ سَيَبْعَثُ فِيهَا رَسُولًا وَنَبِيًّا:
190 وَأَنَّهُ سَيَهْدِي بِهِ النَّاسَ وَيُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ.
291 وَلَمْ يَكُنْ يَعْلَمُ أَنَّ اللهَ سَيُكْرِمُهُ بِالرِّسَالَةِ وَيَخُصُّهُ بِالْوَحْيِ:
وَأَنَّهُ سَيَكُونُ أَوَّلَ مَنْ يُؤْمِنُ بِهِ وَيَتَّبِعُهُ وَيَنْصُرُهُ.
وَلَمْ يَكُنْ يَعْلَمُ أَنَّ اللهَ سَيَخُصُّهُ بِالْمَعْجِزَاتِ وَالْآيَاتِ:
وَأَنَّهُ سَيُرْسِلُهُ إِلَى النَّاسِ كَافَّةً وَيَجْعَلُهُ خَاتَمَ الْأَنْبِيَاءِ.
195 وَلَمْ يَكُنْ يَعْلَمُ أَنَّ اللهَ سَيُنَزِّلُ عَلَيْهِ الْقُرْآنَ:
وَلَمْ يَكُنْ يَعْلَمُ أَنَّ لِلْقُرْآنِ أَحْكَامًا وَتَشْرِيعَاتٍ.
وَلَمْ يَكُنْ يَعْلَمُ أَنَّ هَذِهِ الْأُمُورَ كُلَّهَا سَتَكُونُ:
وَلَمْ يَكُنْ يَعْلَمُ أَنَّ الْقُرْآنَ سَيُتْلَى وَيُحْفَظُ.
وَقَبْلَ هَذَا وَذَاكَ لَمْ يَكُنْ يَعْلَمُ أَنَّهُ:
200 وَلَمْ يَكُنْ يَعْلَمُ أَنَّهُ سَيَكُونُ.
وَلَا يَعْلَمُ أَحَدٌ غَيْرُ اللهِ:
مَا سَيَكُونُ وَمَا لَا يَكُونُ.
وَلَمْ يَكُنْ يَعْلَمُ أَنَّهُ سَيَكُونُ.

Nor that the armies of the Children of Jacob would think
That the devil-spirit who had accepted the pagan's sacrifice had made them flee.
Nor did He keep a reason for stumbling[45] from the Israelites
Who might be looking for a reason to sacrifice to the worthless[46] images.
For He knew that for one whose faith in his God is firm
There is no reason capable of making his love leave him.
While one who despises, neither by signs nor by exceptional acts
Is able to love, since he is in doubt about his faith.

VIII. NOTHING WOULD HAVE CHANGED THE PARTICIPANTS' IDEAS

God saw that the King of Moab, even if he were going to die,
Would neither abandon his cult-image nor despise it;
While He saw that the nation, even were He to perform a myriad of wonders,
Was in doubt, weak, and its faith not firm;
And without any reason for stumbling, had stumbled all by itself
And was in love with sacrifices to demons through every possible method.
Had He hesitated, and His wrath not flared up the way it did,
Neither the Moabite nor Israel would have been helped,
For that pagan would not have any doubts about his god,
Nor would the nation be reconnected to the Lord to love Him.

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[45] i.e., a justification for changing their belief.
[46] Var. M: "mute."

205 ولا ولا تزيد متكئاً وحتى محمد:
وإما وقتل أحد من أين؟
ولا طلا تحدا وقعلا فعلى وأمقتحا:
وتحدا هو حتم كعبرحه حرحقا متحا؟
مبه هوا يمن وإما وقنه زي كحه:
210 لا أما تحدا وقرنا وأفنعه شحه فحه؟
ماما وهنا لا حاناقاا ولا حترسا:
فعمص ومن تلا وقكي هو حفعنفاه؟
292 سوحه كحه احتحا حتحا وفحاح وإقل هلا:
لا فزقا هوا أبا حرحفه أه هنا تحه؟
215 هسا حتما وقه متكم ل هنه تحه:
قكي هو هوقا ولا قزنا هعنفاه؟
هولا تحدا وقعلا صعلا هو هه هو هم تعفه:
هحقل قهوفي وتحا وقاوا متحتم تحه؟
فكه أهفه ولا فحف ومحاه أس وفحف هوا:
220 لا فحاحنا ولا أمعناتل فحفزو هوا؟
ولا هه سفا فحفقكي هوا تلا كحه:
أهلا تمنا حفنا وتنمم فمطم هوا؟

So the Lord saw that if he postponed it would do no good,
And His wrath flared up, and their people defiled His faith.
At that sacrifice of the pagan's son He became angry with His nation
And caused them to be defeated while giving victory to that other one. It did not trouble Him
That the pagan would think that his god had came to his aid
Or that they[47] would think that the demon made them flee by means of the sacrifice
Or that absolute Error would prevail there over the misguided ones—
For the Lord had looked into their will and misled them.[48]
He accepted the fact that the pagan would think that his god was great,
For that is what he was thinking even before he sacrificed, though he was in error.
He also provided the children of the Hebrews the opportunity to stumble,
For they were going to stumble, whether they would be victorious or not.
The Lord enhanced each one's own tendency in the thing that He did.
Their conceptions were not changed by that which occurred.
What more did the King of Moab have to offer
With happy heart to his friend the demon other than his eldest?
That God's wrath against Israel grew fierce,
Would not have served to increase his love for his god.

[47] Israel.

[48] i.e., kept them in error; incorrect Var. (misreading?/misprint?) B: "That, of their very own will, the Lord was one but He had misled them."

وَسَارَ مُحَمَّدٌ إِلَى مَكَّةَ وَهُوَ لَا يَعْلَمُ
وَهَكَذَا تَحَقَّقَتْ مَشِيئَةُ اللهِ.
وَلَمَّا وَصَلَ مُحَمَّدٌ إِلَى مَكَّةَ وَجَدَ
مَنْ أَتَى وَقَبْلَهُ وَرَحَّبَ بِهِ وَأَكْرَمَهُ.
وَبَدَأَ يَدْعُو النَّاسَ إِلَى اللهِ.
وَكَانَ يَقُولُ: أَيُّهَا النَّاسُ، أَنَا رَسُولُ اللهِ
وَقَدْ أَرْسَلَنِي إِلَيْكُمْ لِأَدْعُوَكُمْ إِلَى اللهِ.
وَكَانَ مُحَمَّدٌ يَدْعُو النَّاسَ إِلَى اللهِ
وَهُوَ يَعْلَمُ أَنَّ قَوْمَهُ لَا يُؤْمِنُونَ بِهِ.
وَكَانَ يَعْلَمُ أَنَّ قَوْمَهُ سَيُؤْذُونَهُ
وَيُحَارِبُونَهُ وَيَقِفُونَ فِي طَرِيقِهِ.
وَكَانَ يَعْلَمُ أَنَّ قَوْمَهُ سَيَقُولُونَ عَنْهُ
إِنَّهُ سَاحِرٌ وَكَاهِنٌ وَمَجْنُونٌ.
وَكَانَ يَعْلَمُ أَنَّ قَوْمَهُ سَيَقُولُونَ عَنْهُ
إِنَّهُ كَذَّابٌ وَمُفْتَرٍ.
وَكَانَ يَعْلَمُ أَنَّ قَوْمَهُ سَيَقُولُونَ عَنْهُ
إِنَّهُ يُرِيدُ أَنْ يُفَرِّقَ بَيْنَ الْأَبِ وَابْنِهِ
وَبَيْنَ الْأَخِ وَأَخِيهِ وَبَيْنَ الزَّوْجِ وَزَوْجَتِهِ.
وَكَانَ يَعْلَمُ أَنَّ قَوْمَهُ سَيَقُولُونَ عَنْهُ
إِنَّهُ يُرِيدُ أَنْ يَقْتُلَ أَبَاهُ وَأُمَّهُ.
وَكَانَ يَعْلَمُ أَنَّ قَوْمَهُ سَيَقُولُونَ عَنْهُ
إِنَّهُ يُرِيدُ أَنْ يَسْرِقَ أَمْوَالَهُمْ.
وَكَانَ يَعْلَمُ أَنَّ قَوْمَهُ سَيَقُولُونَ عَنْهُ
إِنَّهُ يُرِيدُ أَنْ يَغْتَصِبَ نِسَاءَهُمْ.
وَكَانَ يَعْلَمُ أَنَّ قَوْمَهُ سَيَقُولُونَ عَنْهُ
إِنَّهُ يُرِيدُ أَنْ يَسْفِكَ دِمَاءَهُمْ.
وَكَانَ يَعْلَمُ أَنَّ قَوْمَهُ سَيَقُولُونَ عَنْهُ
إِنَّهُ يُرِيدُ أَنْ يَهْدِمَ بُيُوتَهُمْ.
وَكَانَ يَعْلَمُ أَنَّ قَوْمَهُ سَيَقُولُونَ عَنْهُ
إِنَّهُ يُرِيدُ أَنْ يَقْطَعَ أَشْجَارَهُمْ.
وَكَانَ يَعْلَمُ أَنَّ قَوْمَهُ سَيَقُولُونَ عَنْهُ
إِنَّهُ يُرِيدُ أَنْ يَذْبَحَ مَوَاشِيَهُمْ.
وَكَانَ يَعْلَمُ أَنَّ قَوْمَهُ سَيَقُولُونَ عَنْهُ
إِنَّهُ يُرِيدُ أَنْ يَهْدِمَ مَعَابِدَهُمْ.
وَكَانَ يَعْلَمُ أَنَّ قَوْمَهُ سَيَقُولُونَ عَنْهُ
إِنَّهُ يُرِيدُ أَنْ يَقْتُلَ آلِهَتَهُمْ.
وَكَانَ يَعْلَمُ أَنَّ قَوْمَهُ سَيَقُولُونَ عَنْهُ
إِنَّهُ يُرِيدُ أَنْ يَقْتُلَ كُلَّ مَنْ لَا يُؤْمِنُ بِهِ.
وَكَانَ يَعْلَمُ أَنَّ قَوْمَهُ سَيَقُولُونَ عَنْهُ
إِنَّهُ يُرِيدُ أَنْ يَقْتُلَ كُلَّ مَنْ لَا يَتَّبِعُهُ.
وَكَانَ يَعْلَمُ أَنَّ قَوْمَهُ سَيَقُولُونَ عَنْهُ
إِنَّهُ يُرِيدُ أَنْ يَقْتُلَ كُلَّ مَنْ لَا يَسْجُدُ لَهُ.
وَكَانَ يَعْلَمُ أَنَّ قَوْمَهُ سَيَقُولُونَ عَنْهُ
إِنَّهُ يُرِيدُ أَنْ يَقْتُلَ كُلَّ مَنْ لَا يَعْبُدُ اللهَ.
وَكَانَ يَعْلَمُ أَنَّ قَوْمَهُ سَيَقُولُونَ عَنْهُ
إِنَّهُ يُرِيدُ أَنْ يَقْتُلَ كُلَّ مَنْ لَا يَعْبُدُ اللهَ وَحْدَهُ.
وَكَانَ يَعْلَمُ أَنَّ قَوْمَهُ سَيَقُولُونَ عَنْهُ
إِنَّهُ يُرِيدُ أَنْ يَقْتُلَ كُلَّ مَنْ لَا يَعْبُدُ اللهَ وَحْدَهُ
وَلَا يُشْرِكُ بِهِ شَيْئًا.
وَكَانَ يَعْلَمُ أَنَّ قَوْمَهُ سَيَقُولُونَ عَنْهُ
إِنَّهُ يُرِيدُ أَنْ يَقْتُلَ كُلَّ مَنْ لَا يَعْبُدُ اللهَ وَحْدَهُ
وَلَا يُشْرِكُ بِهِ شَيْئًا وَلَا يَسْجُدُ لِغَيْرِهِ.
وَكَانَ يَعْلَمُ أَنَّ قَوْمَهُ سَيَقُولُونَ عَنْهُ
إِنَّهُ يُرِيدُ أَنْ يَقْتُلَ كُلَّ مَنْ لَا يَعْبُدُ اللهَ وَحْدَهُ
وَلَا يُشْرِكُ بِهِ شَيْئًا وَلَا يَسْجُدُ لِغَيْرِهِ
وَلَا يَدْعُو إِلَّا اللهَ وَحْدَهُ.
وَكَانَ يَعْلَمُ أَنَّ قَوْمَهُ سَيَقُولُونَ عَنْهُ
إِنَّهُ يُرِيدُ أَنْ يَقْتُلَ كُلَّ مَنْ لَا يَعْبُدُ اللهَ وَحْدَهُ
وَلَا يُشْرِكُ بِهِ شَيْئًا وَلَا يَسْجُدُ لِغَيْرِهِ
وَلَا يَدْعُو إِلَّا اللهَ وَحْدَهُ وَلَا يَذْبَحُ إِلَّا لِلَّهِ

What he was, the way he was, was a great heathen—
And whether he won or did not win, he was going to love his idol.

IX. TOWARD A PROPER UNDERSTANDING THE MEANING OF THE STORY

So the Lord's wrath grew fierce against His own people
On account of the pagan's sacrifice, so that He might rebuke them for how badly they had rejected Him.
For He knew that someone who has love for Him—
No matter how much He punishes him—still loves Him after[49] the punishment.
While someone who doubts, and is full of stumbling and denial—
All the blessings that He arrays before them are distasteful.
And since Israel was one who rejected all the good things,
He demeaned them through a pagan, who, despite his evil doings, did not despise his idol.
He saw how exceptional the pagan's own steadfastness was with his own
Through the foul sacrifice; and the rebuke for the nation was made clear through great wrath.
Whoever reads his story will stumble when he encounters it,
And if he is unable to decipher it will be troubled by it.
When it is recited, it is like an obstacle among scriptural readings
For one whose insight is somewhat hindered from understanding.

[49] Or "more than?"

ثم أفاض من عرفات إلى المزدلفة، فصلى بها المغرب والعشاء
جمعًا وقصرًا بأذان واحد وإقامتين، ثم اضطجع حتى طلع الفجر:
فصلى الفجر في أول وقتها بغلس، ثم ركب راحلته حتى أتى
المشعر الحرام، فاستقبل القبلة، فدعا الله وكبره وهلله ووحده،
فلم يزل واقفًا حتى أسفر جدًا، ثم دفع قبل أن تطلع الشمس:
وأردف الفضل بن عباس، وكان رجلًا حسن الشعر أبيض
وسيمًا، فلما دفع رسول الله ﷺ مرت به ظعن يجرين، فطفق
الفضل ينظر إليهن، فوضع رسول الله ﷺ يده على وجه الفضل
فحول الفضل وجهه إلى الشق الآخر ينظر، حتى أتى رسول الله
ﷺ محسرًا فحرك قليلًا، ثم سلك الطريق الوسطى التي تخرج
على الجمرة الكبرى حتى أتى الجمرة التي عند الشجرة فرماها
بسبع حصيات يكبر مع كل حصاة منها، مثل حصى الخذف،
فرمى من بطن الوادي، ثم انصرف إلى المنحر بمنى فنحر ثلاثًا
وستين بدنة بيده، ثم أعطى عليًا فنحر ما غبر، وأشركه في هديه،
ثم أمر من كل بدنة ببضعة فجعلت في قدر فطبخت فأكلا من
لحمها وشربا من مرقها.

Then the mind grows dim and stops at his story, when it looks at it,
For it is murky and concealed if understanding does not enlighten him.
But a prudent person is not confused when he encounters it,
For his royal road is totally cleared of obstacles.
Guidance from God's realm is total Enlightenment,
While the soul that is blind will stumble upon it without its Knowledge.
His wrath grew fierce against Israel at the sacrifice of his eldest,
But the knowledgeable person—without stumbling—understands
That the Lord quite properly became[50] angry with the Hebrews
Because they were not proud of Him as the gentiles were in their gods.

X. THE LESSON HAVING BEEN TAUGHT, THE PAGAN'S PUNISHMENT AWAITS THE DAY OF JUDGMENT

This is also what He said, in reproach, at one time,
"Send to the Islands of Qedar" to rebuke them. Jer 2:10
"Do the nations of the Earth exchange their gods
As Israel has exchanged My glory for something without value?" Jer 2:11
He took an example from the worthless gods of the gentiles
Humbling Himself to embarrass them by how much they had rejected Him.
So here, by that sacrifice of a pagan, He rebuked them,
Because they did not love Him like that heathen who scorned them.

[50] Var. B: "After he has paid attention, that the Lord became."

294 ٥ كَيْهَ وُلْمِ هَوِئُا حَمْنَهِ خَبِ سُلَّ هُ:
وِكَفَكِ كَيْنَا لَ هَمَوْلَا لُا هَسَوَ هُ٭
قُنَّوهُا وْبِ لُا هُلاوَّوْ هُا وِقُيْبِ هُ:
260 وأَوشَه وِهُحطُا هَعِئُا بِهِ هُكُبَهِ هُ لَّهُحلُا٭
هِجَنُئَهاا وِهُ كَيْهُا هُكُبَهِ ئَهوُا بِهِ:
هَنَعُا وِهَعِئُا هُلاَّهلُا هُبَهِ وُلا مَّجلُهِ٭
حَجِئُا وِكَهجَهِ ١هُ هِوُا وَّيْبِ كَلا أَهنُالا:
هَبَّوحلُنُا خَبِ لُا هُلاهُلا هُهلاَّكَلا هِوَ٭
265 وِكَلاَّمَّوْلَهِ وِهُنِئُا وَيْبِ هِوُا كَلا كَجَنُهُا:
كَلا وَّاسِ هَقَعُطا كَلاكَوَّتَوَهِ لُا سلاَّمَّبِ هُ٭
هُاهِ هَّه هُوُا هُهُبُا أَهنُهَ هِئَبِ هُ هِ أَتَبَّبِ:
وَلاكَيْوَتُالُا وِهُبُوَ هَبَّوَ نَهُه أَنَّهِ٭
وَلِ هِئَكَهَّبِ كَبِ هَقَعُطا وَّاوِئُا كَيْوَتَوَهِ:
270 أَسِ وأَهنُالا مَكَه أَهُنِه خَبِلُا ئَهاوُ٭
هُ كَيْوَا هَتَّهُطا وهَقَعُطا هِهُلا أَسَهلُا:
خَبِ هُلاأَسلُا وَنَهوا أَنَّهِ وَهِعُطا لَهِهُوِهِ٭
هُهُوئُا هُ هَ وُهِ وِهَبُعُا أَهُه أَنَّهِ:
وُلا وُسهَبِ كَه أَسِ هَه لُهِئُا وَهِهَ أَنَّهِ٭

"The nations of the Earth do not exchange their gods
While My nation exchanges Me for idols" he rebuked them. Jer 2:11
He humbled Himself and likened Himself to a worthless god
Of the gentiles in order to shame His people who did not love Him.
In order to put fear into Israel while rebuking them
For the kind of insult they had brought upon God through their brazenness.
"Suppose this—that I am an idol and you worship Me—
Why have you exchanged me, something that is not done among the gentiles?"
He scorned them by how much He demeaned Himself in order to teach them
That He had not even mattered to them like an image that is not to be exchanged.
So here, with the King of Moab's sacrifice, He shamed them
That they did not love Him the way that pagan did his non-thing.
He kept a record of His judgment against the pagan for when He argues
His case against the lost ones when He reveals his zeal against the pagans.
He has ignored it until that time of Retribution
So that He would not be held responsible for having shed innocent blood.
That one was already lost, so he was unable to become lost any further,
So the Lord withheld his decree until the Great Judgment.
He made him seem honest, without accusation, until, by means of him, He could accuse
The nation that did not love Him the way that one should love the one that one worships.

275 لُا مسْكَعَّم كُم خَقصْا وْإِوْنُا كُذُّةَةَوْ:
ةمسْكَه كُ خمس كَصلَّحتْا حـهَّوْ هَصْص هِوُا*
295 ٱلْاَسلَّم هِوُا ٥كُم كُذُوُا هنَّمُا وخَقصْا:
ٱلْاقَّسُم هِوُا وئحةْا خَصْه وُلا وُشم كْه*
وئهْا رَوحُا كَلا أَمهزْالا ضِ هَصْص كْه:
280 وُلَّمُا رَجزُا مزُمِه لَّاكْوُا حصَّزُشَمْاه*
هَّمم كُم هُوْا وْصلَّحزُا إِنُا ٥كَّ هُيْبِ أَيلا:
كمُع سْكصلَّس ٥ه وْحتَّصْا لُا هْصلَّحزُا*
حصَّة هِوُا أَنُم وْصمُا سْلا هِوُا وئكْه أَنُم:
وُلا سلَّهْة ٥ةَه هِ ةَوصلَّا وْكحمُا وُلا نْلاسَّكْه*
285 ٥ةَوفُا حبْحشه وهَّحكُا وهَّوأَت أَحةْا أَنُم:
وُلا هَّسصَّم كْه أَب ةَه سْعُا كةَه لُا هْبْم*
كبَّشه وسْعُا سُهْة حصْهزُا وكُم أَكَتبْا:
سَصْت وَشه ٥ا وْلُشه حسَّتقْا كُلَّا*
ةَاهصَّه هْشه كْ ةَه رَحُا وقَّوفُشَمْااُ:
290 وُلا نْلاحَم هِوُا كَلا وْاهَّ هِوُا وهُا رَحُا*
ةَه أَحَّب هِوُا ةَوبَّاحَّ أُهت لُا هْعصَّم هِوُا:
٥سُهْة ٥هزُا كَجبُوْ وَشه كبَّشُا وُحا*
٥كحبْة صَّائا وُلا هَّزهَّمااُ كْ وُهْا حْه:
كحَّعُا وُلا وشم أَب وشُم ةَه كَبهُيْبِ كْه*

It was as if He did not blame him, while his blame was actually very great,
So that through him He might blame the nation with wrath, and only then judge him.
He was an outsider, and it was not time for his punishment,
For he wanted to admonish[51] the insiders, through him, how ashamed they should be.
This is why His wrath flared up against Israel.
Praise to the Good One, who punishes but accepts back those who seek Him.

[51] Var. M: "punish."

295 أمر لُا كَبكُه ضَبِ حْبكُمْه وَحْ وِهُا هُكِّم:
وِتْبؤُه وِهُا حْه حكَّهُا حزَّمِرُا ومْ وُلْ كْه.
حُنُا وِهُا ضَبِ هُنؤُه أه كَه رَحنُه وِهُا:
وِحكِّفُتْا حدا نَنا حْه صهُا حَهَّمِلًم.
296 ومْهُلًا هُنُا صهْه وِهُا وَمِرْه كَلا أَههزُالا:
300 هُوحسُا حكُهُحُا وِوُوْا ومُتْا كَبحُتْم كْه.

هكْم وُإوم وحَلا الكَمعُد.

III The Third on Elisha, and the Shilumite Woman 2 Kgs 4:8–37

INTRODUCTION

INFORMATION ON THIS HOMILY	
Homily Title:	The Third on Elisha, and the Shilumite woman
Source of Text:	*Homiliae selectae Mar-Jacobi Sarugensis* edited by Paul Bedjan (Paris-Leipzig 1905, 2nd ed. Piscataway, Gorgias Press, 2006) vol. 4, pp. 296–316 [Homily 118]
Lines:	466

OUTLINE

This homily tells the story of Elisha's visit with the Shilumite[52] woman of 2 Kgs chapter 4 and the resurrection of her son. It is a particularly rich homily in every respect, loaded with exegetical issues, psychological detail, language play, and typological foreshadowing, in marked contrast to the rather sterile homily that follows. Strangely, its proem about the evils of greediness would be much more appropriate for the latter, which itself has a seemingly irrelevant, albeit lengthy one.[53]

Jacob's Emphases in this Homily

Major Issues

- Wordly riches are unimportant
- Women are quite capable, in both practical and religious matters
- Nothing God does is without purpose
- The power of the Spirit
- The nature of prophetic vision

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[52] See to line 31.

[53] Obviously, both homilies are intimately connected by the presence of the figure of Elisha's greedy disciple, Gahzi. See the introduction to homily 119. In light of my comments there, one might suggest the following redactional history of this material. The proem of 118 originally was written for the early-composed 119 and later appropriated for this one. (Jacob would neither have been the first nor the last artist to "borrow" his own material!) Another, generic proem was prepended to 119 by Jacob or, perhaps, a successor.

- The importance of the apostolic mission
- The power, nature, and independence of Grace
- The power of the mysteries of the Son of God, in particular that of the Cross

Exegetical Problems

- Why did Elisha chose the Shilumite's house?
- Why did God put the child to death?
- Why was that death hidden from the Prophet?
- Why did he tell Gahzi not to greet anyone on the way?
- Why was the Prophet's staff powerless in Gahzi's hands?
- Why did the Prophet lie on top of the boy the way he did?

Psychology

There is a major and moving expansion of the mother's speech (of 4:30, lines 277ff.)

Types

Elisha prefigures Jesus, of course, in almost everything he does. Indeed, the need for such foreshadowing drives many of his actions, as explicitly detailed in lines 353ff.:

- The instructions to the disciple(s)
- The descent to raise the dead
- The raising of the dead child represents the resurrection of Man/Adam.
- In particular, the contraction of his body and the deep impression into his body represents the Incarnation of the Son.
- The resurrection is accomplished through a cross-like figure, both upon the child's body and by the Prophet's walking about the room.

The Shilumite of our story prefigures the action of Grace in urging God to save Mankind.

SUMMARY

I. The Lord's Wealth is the only kind that is important (1–18)
II. Why Elisha chose this house (19–42)
III. The Shilumite as model wife, for women can be quite capable! (43–74)

IV. The Prudent Woman convinces her husband to take in Elisha, and Elisha prepares to repay the good deed (75–98)
V. There is nothing the Prophet can do for her, for her hope is in the Lord (99–130)
VI. Against all Odds, a Son is born (131–150)
VII. Why the Lord took the child away (151–184)
VIII. The Shilumite relies on the Prophet to resurrect her son (185–214)
IX. How Elisha's lack of foreknowledge was unusual (215–250)
X. Why the Lord hid the child's death from the Prophet (251–288)
XI. Elisha commands Gahzi to hurry back and not greet anyone on the way (289–322)
XII. Why the Prophet's staff in was powerless Gahzi's hands (323–342)
XIII. How the mother's request typified that Grace who asked God to save Adam (343–388)
XIV. The significance of the Prophet stretching himself over the dead body (389–410)
XV. How Elisha's act prefigures the Incarnation of the Son of God (411–446)
XVI. Elisha formed a Cross upon the Body to drive away Death (447–466)

Text and Translation

I. THE LORD'S WEALTH IS THE ONLY KIND THAT IS IMPORTANT

The World's riches load their possessor with respect.
In You, Lord, let me be enriched, for riches are Life for the one who loves You.
Every acquisition that a man acquires except for You
Is a great trap and snare for whoever acquires it.
Let us acquire[54] You, Lord, for You are riches that cannot be taken away,
And Your riches provide Life and blessings for the one who holds tightly to them.
When riches disappear and pass away from their possessor,
Why should the one who has mounted the wheel[55] and changed his place rejoice?
Real wealth is when a person becomes wealthy both outside and in
And his wealth goes with him wherever he goes.
The Lord's servants were rich only in the Lord
But they were poor in everything that is of the World.
They were poor in brief, temporal possessions,
But they were rich in God and in His gift.
This is the wealth that is constant for the one who knows Him,
And which remains unchanging with its possessors.
Therefore have the just ones acquired it instead of anything else,
For from it derive all of the unchangeable riches.

[54] Or "He should acquire."
[55] i.e., his fortune has changed.

B 118

٢٩٦. الحمد

والكنا وكتب مكتبة.

296 1 الحمد لله رب العالمين
الرحمن الرحيم مالك يوم الدين
اياك نعبد واياك نستعين
اهدنا الصراط المستقيم
5 صراط الذين انعمت عليهم
غير المغضوب عليهم
ولا الضالين
آمين
وقال الله تعالى
10 فاقرءوا ما تيسر من القرآن
297 وقال الله تعالى
ان الذين قالوا ربنا الله ثم استقاموا
15 تتنزل عليهم الملائكة
الا تخافوا ولا تحزنوا
وابشروا بالجنة التي كنتم توعدون
نحن اولياؤكم في الحياة الدنيا
وفيها ما تشتهي انفسكم
ولكم فيها ما تدعون

II. WHY ELISHA CHOSE THIS HOUSE

Here Elisha has been made into a mirror[56] for the sons of Truth,
So that when they look into it they shall be adorned by it with inner splendors.
He traveled with distinction upon the great road of Elijah's entourage
As an indigent, without possessions, but with a spotless Life.
He was poor, but he enriched many.
He had nothing, but possessed everything from the Lord of everything.
Thus is also the great road of God's[57] realm,
Trod by the poor, but higher than that of the rich.
Pristine, spotless, despising riches that cannot truly be possessed,
While the servants of the King walk along it without possessions.
From Elisha you will learn about Perfection,
For he was the disciple of that splendid one, the most praised of teachers.
From his attic room in Shiloh[58] see what he was:
How in his dwelling he had not acquired any extra things that were not needed.
He made use of only those things that were necessary
According to need, not caring for having much.

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[56] In Syriac, both "mirror" and "exemplar."

[57] Emend to Elijah? It is a difference of one letter.

[58] So in the Peshitta, thus enabling the identification of this woman with the "Shulamite" of Song 7:1, spelled the same way. The massoretic text has "Shunem" and Shunamite." Additionally, however, one must wonder if the reading "Shiloh" instead of of "Shunem" in the Peshitta is not already inspired by the kind of exegesis we find in our homily. Shiloh, after all, is connected with the site of the coming of the Messiah ("the one to whom belongs the kingdom") in the traditional Jewish exegesis of Gen 49:10.

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He turned in to the Shilumite's distinction-filled house,
For she was worthy to receive him through the Love of her Faith.
He made use of that new command of our Lord
Turning away from that Old Testament time.
For our Lord had commanded the apostles to inquire
Who was worthy when they would come into cities. Matt 10:11
And, since the Spirit[59] of the former ones and of the latter ones was the same,
Elisha was clearly guided by it.

III. THE SHILUMITE AS MODEL WIFE, FOR WOMEN CAN BE QUITE CAPABLE!

He saw that the Shilumite was worthy for him to dwell with,
So he regularly would visit her when he was passing by.
You learn that she was worthy of him from her discernment
And from her speech to her husband itself concerning Elisha:
"I know that he is a holy man, the Lord's prophet" 2 Kgs 4:9
She intelligently said to her husband about Elisha.
She would not normally have received him without discernment,
But rather with the motivations of a Faith full of Love.
Therefore she said "I know that he is a holy man"
And clearly revealed the beauty of her Faith.
She depicted a beloved image full of splendors for women
To look upon and to emulate with their husbands.
It is easy for a wife to instruct her husband about splendid things
And to be a cause of Good for her house through her faith.

[59] See to line 312 for a clear statement of the meaning of this line.

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Women's nature is not lacking in knowledge,
And if they wish, they are very wise in their activities.
Lax habits and the love of the World of vanity
Brought women down from godly knowledge.
But as created, the nature of a man and a woman are equal
In knowledge, thought, discernment, and all kinds of intelligence.
So if habit does not lower her to laxness,
It should be easy for a woman to understand everything clearly.
Note how when she tends to love something she cannot be stopped,
And her entire being takes hold of it acutely because of her love,
And that she is very insightful about those matters that are hers,
And that when it is necessary for her to do something, she does it with gusto.
Where she loves something, she is very loquacious with soft words,
But where she hates something, she is extremely skillful with curses.
When she insults her neighbor, her insult is smart and abrasive,
And when she lies, she knows how to deny things skillfully.
So if she wishes, she is quick-witted this way in all things,
And is enlightened by divine instruction.

IV. THE PRUDENT WOMAN CONVINCES HER HUSBAND TO TAKE IN ELISHA, AND ELISHA PREPARES TO REPAY THE GOOD DEED

See the Shilumite's prudence and learn from her—
For it would be proper for all women to take note of her—
So that they would regularly practice righteous instruction,
And be bound to the idea of holiness,
And prove to be a good impetus for their husbands,
And be seen to be teachers for their households,

لُا هِهُا صنُا وِنقْا مْصَم هْم مَّبْحِدُا:
هْلاَّ رُتْمُ لُم مْصَّتْمُ حْصْبَّتْهْم۞
حنُبْا وقُنُا ەۋْسمْم نُحصُا وْهنَّصَمْاُا:
60 أسمَّم حنْقْا هْم مَّبْحِدُا وِثْم لاَّهُا۞
هْالُا صنُا وِكْحزُا ەلِمْاُا هقْا هِ حَزَّمْلاه:
ەصْبحُا ەەەنُا ەصُنَّەغْمْاُا ەضَّا هَّقَصُكْم۞
هْلاَّ حنُبْا لُا هحَّمْلاْا كْف نْبِ وْهنَّمْاُا:
هصَّمْ هِۋ لَّلِمْاُا وِضَّا أهكَّضَّا مَّەنُأَّم۞
65 سَّم وهُا وْزَكْنُا وأشْت هْبْم لُا هْمكَّضْنُا:
ەضَّكْف مَّعهُف أسْبُا حنَّەحْه سَّنْصَّلأَّم۞
ەحْزْتَهْاُا وْوَّمكْف أنْبِ لُم مَّەنُا:
ەهْم بْكْزُا كْف وأهنَّەو هُدنُا هِ كْبِحُنُأَّم۞
ەحنَّەرقُاُا أمُا وهَّسحُا هحَّكْلُا هَّكْم:
70 ەحكَّنُهُاُا أمُا وهُسُا هحَّەنُا وْكْم۞
ەهُا وْهجْزُا سحْناُف مَّصْم ەهقْا زْحنُف:
ەهُا وْهبْكْلُا سُبحُا وأهنَّەت أەهُسُلأَّم۞
هْلاَّ رُحمُا حصَّكْەم هُضَ سَّنْصُا هِ٥ُا:
ەحنَّەكْصُسُا كْحَّهُسُا مَّەنُا هِ٥ُا۞
75 سَّم قَّەوهُسُف وهَّسكْهْمْاُا ەهسُف مَّكْف:
وضَّكْم ثْقْا حُف وَّوم هِ٥ُا وْسَّەقُ هِوَّم۞
300 ەحنَّەكْصُسُا وَّوَّمضَّاُا ثْمأَّتْسُ هِوَّم:
ەحنْحسُا وهَّبَّمضَّاُا ثْمأَّهتُ هِوَّم۞
ەكْكْحتَّەم نْكحُا لُكحُا ثْمكَّقْسُ هِوَّم:
80 ەكْنَّەمتَّەم هَّكحُفتسُاُا هْمسَّتُ هِوَّم۞

That good advice be spoken by their mouths
To both their husbands and themselves within their homes—
Like that woman, who was the cause for all advantages
Through her good advice, so that her entire household was blessed .
Through her faith she showed the way to her husband
And made her house into a holy tabernacle for that saint.
She said to her husband, "the Lord's Prophet is holy"
By means of her own love, which was pledged to God.
Since she possessed discernment and faith,
She knew how to understand just what that saint was.
She gave the advice, and her husband listened to the faithful woman,
And they prepared a place for the Prophet to stay when he would pass by.
Now the Prophet, too, who was as prudent as God,
Wanted to repay good debts to their makers.
He saw the attic room that they had prepared according to his wish,
In a destitute, empty, and modest manner,
And he was ready to repay them the debts they had established
Just as God repays good deeds to those who love Him.

V. THERE IS NOTHING THE PROPHET CAN DO FOR HER, FOR HER HOPE IS IN THE LORD

So as not to be ungrateful for the work of faith,
The Prophet wanted to repay the cost of her love through which he had been honored.
So the Prophet summoned her to learn from her what he might give her,
And for her to tell him what she wanted him to repay her. 2 Kgs 4:13
Thus does God, too, give to the one who prays to Him
And desires to answer all requests to those who request them.

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In his own mind the Lord's Prophet was ready
To give her whatever the woman who stood before him would say.
And he learned from her if she wanted him to speak a word
On her behalf to the King or the General, so that she might be helped.
Look, Oh discerning one, how poverty that is with God
Is full of wealth and all sorts of treasures for the one who acquires it.
Elisha commanded kings of the nation as if they were servants,
And generals and rulers as if hired laborers.
The word of the great and the rich was ignored and despised,
While his was great, just like the Lord of lords.
With his poverty he humbled kings to make them obey him.
His word was respected by generals, to be commanded by it.
Whoever has not asked to acquire something of God
Is above the World and commands everything in a lord-like manner.
Note, discerning ones, how a single poor man of God's realm
Can order all of the affairs of generals and kings.
"What is there to say to the King or the General
On your behalf?" he said to the faithful woman. 2 Kgs 4:13
She said to him, "I live well in the midst of my people, lord,
And do not lack for anything rulers might help me with."
Here that prudent and saintly woman showed him
That her heart was bound up in that world of God's realm,
And that she had accepted it for the sake of the hope in the future things,
And that no worldly affairs had compelled her to take refuge in it [the world].

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She had no desire for the King to help her, nor the General,
For her hope had been placed with that King of all kings.

VI. AGAINST ALL ODDS, A SON IS BORN

The Prophet wanted to give her a son, even though she was not requesting one
And had not asked to get a child from God.
The distinguished one learned that she was barren and her husband was elderly,
So he was confronted with two handicaps, but overcame them.
The great Prophet struggled against barrenness and against old age,
But he produced an offspring in spite of both of them.
The Prophet saw a barren woman and an elderly man
Who had been deprived of having a child, but enriched them through his gift.
The Lord's Word was in the mouth of that saint,
So it was easy for him to make children, even out of stones!
So because of this he had promised the barren woman
And the elderly man to give them offspring and make them happy.
The power of creation was shining forth between his lips,
And Nature was unable to prevent him from what he would command.
Confidently he promised the barren woman,
And, just as he had promised, the Lord fulfilled it and gave her offspring.
The barren woman became satisfied, the barren one rejoiced in offspring,
The household was enriched with a beloved heir, and its inhabitants celebrated.
Elisha, who had commanded the barren womb and made it fertile, triumphed,
While the Shilumite delighted in the son she embraced.

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VII. WHY THE LORD TOOK THE CHILD AWAY

Then the Lord wanted His chosen servant to triumph yet again
And for his name no become great through the miracles that would be done.
So He sent Death, and he snatched away the beloved fruit that had blossomed,
And the barren vine that had born him was clothed in pain.
He gave him and He took him away, to show His great might:
That the Life and the Death of the entire World are located in His hands.
The administration of God's realm is most sublime,
And there is no element of carelessness in its wise workings.
All things His are a wonder to those who are discerning
And cannot be comprehended except through Love and Faith.
Even when the Lord takes something away from a person,
It is like a gift for someone who knows how to comprehend it.
When he gave the son to the barren woman, it was merely a gift.
But when He took it back, it involved His Grace itself.
He wanted to make His gift greater and to adorn it
So that it would be loved and something quite special for the recipients.
He gave the barren woman a child, but that was not enough for her,
So He gave her a living one out of a dead one, so that she could rejoice in him.
In fact He doubled the beloved gift that He gave,
So that its beauty would be even greater and that through it the great Prophet would be praised.

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He gave him the power to give children to barren women,
And added more to it, so that he could even snatch the dead from Death.
He made the barren womb and Sheol fertile through His prophetic power.
And through two barren wombs He demonstrated His might.
And, so that His might could triumph throughout the World,
The Lord killed the Shilumite's son just then.
God saw how great her faith had become
And that she would ask of Him to revive the dead without any doubt.
That is why He took away that beloved one who was berefting;
So that his mother would urgently demand Resurrection of the dead from the chosen one.
He knew that she would not leave that saint alone
Until he raised him, and so He took him away from her through Death.
The Wise-Hearted One sent Death to the barren one Isa 54:1
And made her dwelling—that had been made comfortable by her beloved—bereft.

VIII. THE SHILUMITE RELIES ON THE PROPHET TO RESURRECT HER SON

So she then, the one full of wonder and faith,
Was not quick to lose faith over the loss.
The great Prophet was great in her eyes—as he in fact was—
And she was certain that he would defeat Death and resurrect the dead one.
She filled her soul with undefeatable Faith
And set the Prophet against Death, and remained confident.
Her beloved was dead, but she did not open a grave for him to go into.
Instead she placed him in that attic room, redolent of Life.

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She knew who dwelled in that night-time lodging room
And was confident that as soon as he arrived he was going to make Life appear.
She placed the boy in Elisha's room and shut the door on him, 2 Kgs 4:21
So that the Prophet would come and drive Death from his chamber.
She laid the body on the Man of God's bed,
So that he would come and crush Death, who had crushed her abode.
She brought the dead into the lion's den and shut the door,
So that he could roar against Death itself to release him quickly.
She put her dead down and made her way straight to Elisha, 2 Kgs 4:21
So that he could come and restore the captivity that Death had led away from her.
She went to summon the healer who knew how to revive the dead,
So that he would come and press upon the dead lad, and he would be resurrected.
Through her faith, she sensed what his power was capable of
And demanded of him that he do what was easy for him, like a hero.
She made her way straight toward his mountain, to go up to bring him
To come down to bring up the dead one from the whirlpool of the dead ones.[60]

[60] Jacob has quite outdone himself with this couplet, alternating words for going straight and whirling around and bringing back, going up and going down, and singular and plural of the self-same word, into a compact, alliterative package. One almost sees him giggling in delight at his writing desk!

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She wisely kept the secret from her partner,
So that the child would revive and only then she would reveal it to him, so that he would not become upset.
For she was confident that as soon as the Prophet arrived
He would revive him, and so she kept the secret until he was revived.
She left the dead one behind and ran toward the Tree of Life
To pluck Resurrection of the Dead from it with great force.[61]

IX. HOW ELISHA'S LACK OF FOREKNOWLEDGE WAS UNUSUAL

She went and came to the distinguished one's mountain all aglow,
The Faith that revives the dead burning within her.
She came up to him and seized his legs to ask him, 2 Kgs 4:27
And the Lord revealed the reason for the faithful woman's behavior to him.
He understood well why she was so embittered,
And was shocked with amazement that the secret had been hidden from him.
He rebuked Gahzi for having wanted to send her away:
"Leave her alone, for her soul is greatly troubled,
But the Lord hid it and did not tell me what it was about." 2 Kgs 4:27
Understand, discerning ones, that that wise man used to see everything.
Through Prophecy his soul was as enlightened as in the daytime.
For him hidden things were as easy to know as revealed ones.

[61] This is somewhat of a word play; it is her power, but since the same expression is repeatedly used by Jacob in his homilies on the prophets to describe both God's and the prophets' might, that power is also clearly implied.

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ⵜⵜⵓⵙⵙⵓⵔⵖ ⵜⵜⵉⵏⵉⵏ ⵜⵜⵓⵙⵙⵓⵔⵖ ⵜⵜⵉⵏⵉⵏ ⵜⵜⵓⵙⵙⵓⵔⵖ⵪
220 ⵜⵜⵓⵙⵙⵓⵔⵖ ⵜⵜⵉⵏⵉⵏ ⵜⵜⵓⵙⵙⵓⵔⵖ ⵜⵜⵉⵏⵉⵏ ⵜⵜⵓⵙⵙⵓⵔⵖ⵪
ⵜⵜⵓⵙⵙⵓⵔⵖ ⵜⵜⵉⵏⵉⵏ ⵜⵜⵓⵙⵙⵓⵔⵖ ⵜⵜⵉⵏⵉⵏ ⵜⵜⵓⵙⵙⵓⵔⵖ:
ⵜⵜⵓⵙⵙⵓⵔⵖ ⵜⵜⵉⵏⵉⵏ ⵜⵜⵓⵙⵙⵓⵔⵖ ⵜⵜⵉⵏⵉⵏ ⵜⵜⵓⵙⵙⵓⵔⵖ⵪
ⵜⵜⵓⵙⵙⵓⵔⵖ ⵜⵜⵉⵏⵉⵏ ⵜⵜⵓⵙⵙⵓⵔⵖ ⵜⵜⵉⵏⵉⵏ ⵜⵜⵓⵙⵙⵓⵔⵖ:
225 ⵜⵜⵓⵙⵙⵓⵔⵖ ⵜⵜⵉⵏⵉⵏ ⵜⵜⵓⵙⵙⵓⵔⵖ ⵜⵜⵉⵏⵉⵏ ⵜⵜⵓⵙⵙⵓⵔⵖ:
ⵜⵜⵓⵙⵙⵓⵔⵖ ⵜⵜⵉⵏⵉⵏ ⵜⵜⵓⵙⵙⵓⵔⵖ ⵜⵜⵉⵏⵉⵏ ⵜⵜⵓⵙⵙⵓⵔⵖ⵪

Through revelations from God's realm he would burn much hotter
Than the Sun, in order to see distant things up close.
Height and depth, breadth and length, were revealed to him,
For he was a saint, and everything is comprehensible[62] to saints.
For one who has achieved this level, that of Elisha,
There is nothing in Creation hidden from him, or that he does not see.
The back side of the World is in front of every such saint,
For he sees everything, and everything is close to him in order to be examined by him.
Before his eyes, sealed up natures are opened up,
And his sight easily passes over all Creation.
There is no hidden or secret thing that can withstand him,
Nor any created thing that can hide from him when he gazes at it.
Remoteness and closeness are all the same to him to see,
And he gazes into all hidden recesses as if at the Sun's disk.
So this man managed to see everything this way,
And you have to understand his word to his disciple on that basis.
That affair of the Shilumite that he had not sensed—
The Lord had wanted to hide it from him for a reason.
As the amazing Prophet told his boy, Gahzi,
"The Lord has hidden it and not told me what He did." 2 Kgs 4:27

[62] Bedjan vocalizes this word as an active participle, yielding "he could comprehend everything along with the saints." I am reading it here as a passive.

ⵙⵉ ⵔⵔⵓⵜⵏ ⵙⴷ ⵜⵜⵓⵔⵉⵏ ⵙⵉⵙⵙⵓⵔⵉⵏ ⵏⵜⵜⴰ:
ⵏⵜⵜⴰ ⵙⵉ ⵙⵙⵓⵎⵓⵔ ⵏⵜⵜⴰ ⵜⵜⵓⵖⵓⵔⵏ ⵔⵔⵓⵜⵏ ⵏⵜⵜⴰⵙⵙⵓⵎⵓⵔⴰⵏ⵪
ⵜⵜⵓⵖⵓⵔⵏ ⵓⵙⵙⵓⵎⵓⵔ ⵜⵉⵎⵣⵉⵔⵉ ⵔⵔⵓⵜⵏ ⵏⵜⵜⴰ ⵜⵜⵓⵖⵓⵔⵏ ⵏⵜⵜⴰⵙⵙⵓⵎⵓⵔⴰⵏ:
230 ⵙⵙⵓⵎⵓⵔ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵖⵓⵔⵏ ⵏⵜⵜⴰ ⵙⵙⵓⵎⵓⵔ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵖⵓⵔⵏ⵪
307 ⵜⵜⵓⵖⵓⵔⵏ ⵏⵜⵜⴰ ⵙⵙⵓⵎⵓⵔ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵖⵓⵔⵏ ⵏⵜⵜⴰⵙⵙⵓⵎⵓⵔⴰⵏ:
ⵓⵔ ⵜⵜⵓⵖⵓⵔⵏ ⵙⵙⵓⵎⵓⵔ ⵏⵜⵜⴰ ⵜⵜⵓⵖⵓⵔⵏ ⵏⵜⵜⴰⵙⵙⵓⵎⵓⵔⴰⵏ⵪
ⵜⵜⵓⵖⵓⵔⵏ ⵏⵜⵜⴰ ⵙⵙⵓⵎⵓⵔ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵖⵓⵔⵏ ⵏⵜⵜⴰⵙⵙⵓⵎⵓⵔⴰⵏ:
ⵜⵜⵓⵖⵓⵔⵏ ⵏⵜⵜⴰ ⵙⵙⵓⵎⵓⵔ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵖⵓⵔⵏ ⵏⵜⵜⴰⵙⵙⵓⵎⵓⵔⴰⵏ⵪
235 ⵜⵜⵓⵖⵓⵔⵏ ⵏⵜⵜⴰ ⵙⵙⵓⵎⵓⵔ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵖⵓⵔⵏ ⵏⵜⵜⴰⵙⵙⵓⵎⵓⵔⴰⵏ:
ⵜⵜⵓⵖⵓⵔⵏ ⵏⵜⵜⴰ ⵙⵙⵓⵎⵓⵔ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵖⵓⵔⵏ ⵏⵜⵜⴰⵙⵙⵓⵎⵓⵔⴰⵏ⵪
ⵓⵔ ⵜⵜⵓⵖⵓⵔⵏ ⵙⵙⵓⵎⵓⵔ ⵏⵜⵜⴰ ⵜⵜⵓⵖⵓⵔⵏ ⵏⵜⵜⴰⵙⵙⵓⵎⵓⵔⴰⵏ:
ⵜⵜⵓⵖⵓⵔⵏ ⵏⵜⵜⴰ ⵙⵙⵓⵎⵓⵔ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵖⵓⵔⵏ ⵏⵜⵜⴰⵙⵙⵓⵎⵓⵔⴰⵏ⵪
240 ⵜⵜⵓⵖⵓⵔⵏ ⵏⵜⵜⴰ ⵙⵙⵓⵎⵓⵔ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵖⵓⵔⵏ ⵏⵜⵜⴰⵙⵙⵓⵎⵓⵔⴰⵏ:
ⵜⵜⵓⵖⵓⵔⵏ ⵏⵜⵜⴰ ⵙⵙⵓⵎⵓⵔ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵖⵓⵔⵏ ⵏⵜⵜⴰⵙⵙⵓⵎⵓⵔⴰⵏ⵪
ⵜⵜⵓⵖⵓⵔⵏ ⵏⵜⵜⴰ ⵙⵙⵓⵎⵓⵔ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵖⵓⵔⵏ ⵏⵜⵜⴰⵙⵙⵓⵎⵓⵔⴰⵏ:
245 ⵜⵜⵓⵖⵓⵔⵏ ⵏⵜⵜⴰ ⵙⵙⵓⵎⵓⵔ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵖⵓⵔⵏ ⵏⵜⵜⴰⵙⵙⵓⵎⵓⵔⴰⵏ⵪

Since all affairs were revealed to him so that he might see them,
It says that the Lord had hidden that which had been hidden—
As if to say, "had the Lord not hidden it from me,
That affair would have been revealed to me like everything else."

X. WHY THE LORD HID THE DEATH FROM THE PROPHET

Why, then, did the Lord hide the death of the boy
From Elisha, and why did he not sense it when he was dying?
Had he sensed it, he would have kept Death away from him,
And would have prevented him from approaching him through his prayer.
For him to have sensed it and to keep the boy from hurt,
Would not have been as great a thing as for hime to resurrect him and to give him to his mother.
The hero went down to the abode of the dead and extracted the dead
From it with Life, and acquired outstanding fame in the World.
And so that his heroic deed might be told through the miracle that he performed,
The secret that the child had died was hidden from him—
So that he could go down to do wondrous battle with Perdition,
To defeat Death with the Resurrection of the dead that would be revealed.
The Prophet had been kept back and not sensed this deed,
So that when he did sense it, he roused himself for a miracle.

ⵔⵔⴰ ⵉⵙⵙⵏ ⵎⵎⴰ ⵢⵉⵏⵏⴰⵔ ⵜⵉⵎⵣⵉⵖⵜ ⵜⵏⵜ ⵉⵏⵏⵉ:
ⵎⵎⴰ ⵢⵉⵍⴰⵏ ⵙⵙⵓⵖⵍ ⵙⵙⵏⵜ ⵜⵎⵎⵓⵔⵜ ⵜⵜⵓⵔⵉ ⵎⵎⴰ ⵢⵓⵔⴰ⵰
ⵉⵎⵉ ⵢⵜⵜⵓⵖⵍ ⵢⵜⵜⵓ ⵙⵏⵏⵓ ⵓⵔ ⵙⵙⵓⵖ ⵜⵙⵙ:
ⵔⵔⴰ ⵎⵎⴰ ⵎⵙⵙⵓⵖ ⵎⵎⴰ ⵜⵙⵙⵏⵓⵔ ⵉⵎⵉ ⵙⵍⵍ ⵜⵢⵎ⵰ 250
ⵜⵜⵓⵏⵏⵓ ⵙⵍ ⵙⵙⵓⵖ ⵙⵏⵏⵓ ⵙⵏ ⵜⵜⵓⵙⵙⵓⵖ:
ⵜⵜⵓⵔⵔⵓⵔⵜ ⵓⵔⵔⵉ ⵓⵍⵍⴰ ⵜⵜⵓⵔⵔⵉ ⵜⵜ ⵙⵍⵍⵓ ⵎⵎⴰ⵰
ⵜⵜⵓⵔⵔⵉ ⵜⵜⵓⵔⵔⵉ ⵎⵎⴰ ⵜⵜ ⵜⵜⵓⵏⵏⴰ ⵜⵜⵓⵙⵙ: 308
ⵜⵜⵓⵔⵔⵉ ⵎⵎⴰ ⵜⵜ ⵓⵍⵍⴰ ⵜⵜ ⵙⵙⵓⵔⵔⵉ ⵜⵜⵓⵙⵙ⵰
ⵜⵜⵓⵔⵔⵉ ⵎⵎⴰ ⵜⵜ ⵜⵜⵓⵏⵏⴰ ⵜⵜ ⵙⵙⵓⵍⵍⵓ ⵜⵙⵙⵓⵍ: 255
ⵓⵍⵍ ⵣⵓⵍ ⵉⵎⵉ ⵢⵙⵙⵓⵔⵔⵉ ⵜⵜⵓⵔⵔⵉ ⵓⵍⵍⵓⵔⵜ⵰
ⵜⵜⵓⵔⵔⵉ ⵙⵙⵓⵖⵍ ⵜⵜⵓ ⵜⵜⵓⵔⵔⵉ ⵜⵜⵓⵙⵙ:
ⵙⵙⵓⵍ ⵜⵜⵓⵏⵏⴰ ⵜⵜⵓⵏⵏⴰ ⵙⵙⵓⵍ ⵓⵔⵔⵓⵙ⵰
ⵜⵜⵓⵔⵔⵉ ⵎⵎⴰ ⵣⵓⵍ ⵎⵎⴰ ⵙⵙⵓⵖ ⵜⵜⵓⵔⵔⵉ ⵜⵜⵓⵙⵙ: 260
ⵓⵍⵍⵓⵖⵍ ⵎⵎⴰ ⵣⵓⵍ ⵜⵜⵓⵙⵙ ⵙⵙⵓⵖ ⵜⵜⵓⵔⵔⵉ⵰
ⵙⵙⵓⵖⵍ ⵜⵜⵓⵔⵔⵉ ⵢⵓⵍⴰ ⵙⵙⵓⵔⵔⵉ ⵉⵎⵉ ⵓⵔⵔⵓⵙ:
ⵜⵜⵓⵔⵔⵉ ⵜⵜⵓⵏⵏⴰ ⵜⵜⵓⵏⵏⴰ ⵜⵜⵓⵔⵔⵉ ⵙⵙⵓⵍ⵰
ⵜⵜⵓⵔⵔⵉ ⵜⵜⵓⵏⵏⴰ ⵎⵎⴰ ⵜⵜⵓⵔⵔⵉ ⵓⵍⵍ ⵜⵜⵓⵙⵙ:
ⵜⵜⵓⵔⵔⵉ ⵜⵜⵓⵏⵏⴰ ⵜⵜⵓⵏⵏⴰ ⵜⵜⵓⵔⵔⵉ ⵔⵔⴰ ⵜⵜⵓⵙⵙ⵰

He summoned Gahzi and he give him the staff, and sent him to go
To drive away Death from the boy with great might.[63]
His mother said, "As the Lord lives, and as you live yourself, 2 Kgs 4:30
I shall not leave until I have brought you to revive my beloved one.
I was barren, my Lord, and spared from the troubles
Of the pangs of giving birth and the death suffering of those who give birth.[64]
I neither asked to give birth nor to bury,
Nor ever to experience labor pains or sufferings.
You know that I did not ask for a child from you 2 Kgs 4:28
But rather I said, 'Do not ask for me to have a son.'
Now that he has come into being and Death has taken him, come on and go and bring him back.
And raise him again just as you gave him, for it is easy for you.
You produced a child from my barren womb when I did not ask.
Now give me back Life from the realm of the dead now that I am pleading.
The household has become accustomed to his voice and his affection.
So revive him, now. Let it not be deprived of your gift.
You made the old man grasp a staff though he did not ask you for it.
Then Death came and snatched it from him, so now he is collapsing.
Come, give it to back to him so that he might lean on it once again.
So that the ancient one of days shall not be laid prostrate from suffering over his son.

[63] See note above to line 224.
[64] i.e., those who must suffer the death of their children.

265 هذا الحجر من جبل عاد ولا تزال آثارهم عليه:
تلك ديارهم لم تسكن بعدهم ولم تعمر إلا قليلا.
أهذا أهدى من هذا ومن يعبد الله:
ولا يحصل إلا الله بخلاص أمثال كنعان.
حفروا في الصخر بيوتا لم تقدر عليها:
270 وقاتلوا وتحزبوا وعادوا وتكبروا.
لا تحسبوا في أهلها أهل كثرة وعدد:
أهلها تخلوا أهلها بقوا أسرا في محنة.
ثمود أيضا ولا هلكت في زمن هذا:
309 إلا أهدى ولا أعلى كل حزب كان.
275 وعاد وفرعون وأشباههم: أين هم الآن:
قوم بنوا بيوتا أحسن من بيوتهم وقصور كانت.
في كهوف حفروا أقوى من ثمود ولا هلكت:
في صخر نحتوا وكل مثل وعدوا إلا.
أليس الله يعلم كل ما يفعلون:
280 أسس عقلك لا تكن في عداد الجاهلين.
ثمود حفروا أيضا الكهوف ولا هلكوا:
قالوا عادا عاد هذه عاد لا تقل كان.
إلا قصور كان أحسن أشكالا من هذه:
ولا تكن مع الذين عقلوا حقا وتبعوا.

It is up to you, sir. Lighten the power of Death who took away our boy from us.
Come and make a mockery of him, so that he might not mock that which is belongs to you.
He is your gift, but Death took him away. Take him from him
And give him back to us, so that once again your might shall be triumphant."

XI. ELISHA COMMANDS GAHZI TO HURRY BACK AND NOT GREET ANYONE ON THE WAY

The woman of Love said these things to the man of Spirit
And with her request fired him up to do according to her wish.
As we have said, he had sent Gahzi and given him the staff
And ordered the boy to stay silent on the road and not to speak.
"If anyone meets you on the road, do not greet him;
If anyone greets you, do not answer him!" he said to him.
This is what our Lord said, too, to His Disciples,
That they should never offer greetings to anyone on the road. Luke 10:4
Both of these were said by the same Spirit,
For our Lord Himself gave the prophets the Spirit of Himself.
Through the Messiah, Elisha, too, was made wise
And repeated the word of his Lord to his disciple when he said,
"If anyone meets you on the road do not greet him."
For the Spirit of both the Prophets and the Apostles is the same.
Elisha said that he should not greet any man on the road,
While our Savior said that the Apostles should not offer greetings.

285 ⵜⵜⵓⵔⵉⵖ ⵏⵜⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏⵜ ⵜⵜⵓⵔⵉⵖ ⵏⵜⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏⵜ
ⵜⵜⵓⵔⵉⵖ ⵏⵜⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏⵜ ⵜⵜⵓⵔⵉⵖ ⵏⵜⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏⵜ
ⵜⵜⵓⵔⵉⵖ ⵏⵜⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏⵜ ⵜⵜⵓⵔⵉⵖ ⵏⵜⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏⵜ
ⵜⵜⵓⵔⵉⵖ ⵏⵜⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏⵜ ⵜⵜⵓⵔⵉⵖ ⵏⵜⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏⵜ
290 ⵜⵜⵓⵔⵉⵖ ⵏⵜⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏⵜ ⵜⵜⵓⵔⵉⵖ ⵏⵜⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏⵜ
ⵜⵜⵓⵔⵉⵖ ⵏⵜⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏⵜ ⵜⵜⵓⵔⵉⵖ ⵏⵜⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏⵜ
ⵜⵜⵓⵔⵉⵖ ⵏⵜⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏⵜ ⵜⵜⵓⵔⵉⵖ ⵏⵜⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏⵜ
295 ⵜⵜⵓⵔⵉⵖ ⵏⵜⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏⵜ ⵜⵜⵓⵔⵉⵖ ⵏⵜⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏⵜ
310 ⵜⵜⵓⵔⵉⵖ ⵏⵜⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏⵜ ⵜⵜⵓⵔⵉⵖ ⵏⵜⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏⵜ
ⵜⵜⵓⵔⵉⵖ ⵏⵜⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏⵜ ⵜⵜⵓⵔⵉⵖ ⵏⵜⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏⵜ
ⵜⵜⵓⵔⵉⵖ ⵏⵜⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏⵜ ⵜⵜⵓⵔⵉⵖ ⵏⵜⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏⵜ
300 ⵜⵜⵓⵔⵉⵖ ⵏⵜⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏⵜ ⵜⵜⵓⵔⵉⵖ ⵏⵜⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏⵜ
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This is the reason that a man should be alert to his task
And, once commissioned, should be diligent upon the journey he has undertaken.
He should quickly take care of the journey's task
With alertness, diligence, and reliability
So that he be not lax or prevented from his work
Or allow his journey, and the work he has undertaken, to come to naught through excuses.
Thus a man should remain alert when he is commissioned,
Not even to greet or be greeted, because he is in a hurry.
But diligently and earnestly he must finish what he has been ordered to do,
For this is what the entire enterprise of discipleship demands.
The Apostles learned that they were not to offer greetings on the road,
So that the desolate word of insipid things would not stop them.
They should not even speak except for the announcement itself,
And should deal with nothing except for what pertains to it.
Aside from it, no business of their own should be spoken of,
Not even to greetings, unless it was part and parcel of it.
So since Elisha was led by the Spirit itself,
He said to his boy not to greet any man along the way.

XII. WHY THE PROPHET'S STAFF WAS POWERLESS IN GAHZI'S HANDS

So he picked up his staff and went on ahead of him as he ordered him,
Reached the dead one and installed the staff as he had said to him. 2 Kgs 4:31
But Death was not moved to flee from the disciple,
Nor did he release the corpse that had been seized and go away.

305 هُوُا مِم تْحدُا وْتهْا خَم لِنُم كْلا هُمْزُتْه:
ەهْا وْاهدُوْوْ تْلهُمْ ضْه ضْاەوسُا وْحصَّم٭
ەْحصَّمْزُەاُا ەْحسُوُەاُا ەضْاهُسْوُەاُا:
حضُبْه وْاەوسُا تْهەْا ؤْهْا هُكْلُلاًلا٭
وُلا تْلهُوْا أَه تْلهُلُم هُم هُمحسْتْه:
310 ەْحتْحكْدُا اْحلُم أَەوشْه ەنْعطُا وْحصَّم٭
ەهُنُا كْم تْهەْا خَم لِنُم هُا وهْعدُوْوْ:
وْاهُلا بْحْنُر أَه تْلهْزُر هُمُّم وْوهُم٭
ەْسهُّم تْحهُمْوْ هُه هُم وْهصَّم هُهُمْزُأَلا:
وهُم اْحدُا هُكْنُه أَەوسُا وأْحهُمْزُەاُا٭
315 وُلا تْعاكْم وِهُه هكْهُدُا ضْاەوسُا هكْتسْا ئْكْهه:
وْتهُهەه هُهُم هُمعدُا سْزحُا وهُضْتْەاُا٭
وْاه لُا بْحكْم اْلا اْ حه حهُزْەوزُاُا:
311 ەُلا تْلهسْهُم اْلا حهُه هُا وْوْكْنُه أَلهْەوم٭
ەْحكْز هُهُه هْزحُا هُهُم لُا تْلهُكْلا:
320 اُهلُا هكْهُدُا اْلا اْ حه ەهُمْكْهُدُاهُ٭
ەكْلا وْاكْهُم حُه هُه حزْەسُا هُلهْوْز وِهُاز:
لِهُز وِهُا حكْهْتْه وُلا بْحْنُر وِهُا حكْحزُا ضْاەوسُا٭
هُهُلا هُما هُم هْلهْزُا ەْحْز هُەوهُەوم أَس وْهصَّم كْه:
ەْهكْهُا حهُهسُاُا ەهُم وِهُا هْلهْزُا أَس وْاهُز كْه٭
325 لُا وْب رُم وِهُا هُهاُا وْتزْەه هُم اْحهُمْزُاُا:
ەُلا أَوهُّم وِهُا هكْبُا ەهُنُم وْاسُمْزُا وِهُاز٭

It was not that the staff was lacking in the power to revive the dead,
Its holder was deficient and lacking in miraculous power.
That Ark that divided the Sea and cleft the rock,
And performed mighty acts in the hands of the great priest,[65] Joshua,
When on the other side[66] was actually captured and its people killed . 1 Sam 4:11
And was humiliated by exile at the hand of captors.
In the hands of the greedy[67] priests who carried it, it was not triumphant,
So, too, in Gahzi's hands the staff was not special.
A lax person was carrying the firm staff, and it would not function for him
Just as the Ark could not triumph for the greedy ones who carried it.
The disciple did not have the power to function within him,
Though the staff, itself, was full of power, like the Ark.
Death ignored that thief and did not go away,
He did not want to insult the staff, for it was wondrous.
But when the staff's owner came, he showed him
That kind of power he had consigned to the boy, had he been diligent.

XIII. HOW THE MOTHER'S REQUEST TYPIFIED THAT GRACE WHO ASKED GOD TO SAVE ADAM

The mysteries of our Lord are Prophecy's splendor,
And were it without them, it would not be splendid.

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[65] Bedjan notes "sic," i.e., that Joshua was not, in fact, a priest.

[66] Referring not to the other side of the battle, i.e., the Philistines, but rather the "other side," i.e., Satan's side, as represented by the wicked sons of Eli.

[67] Note the almost casual connection Jacob draws in these lines between the greed of Hofni and Phineas, as told in 1 Sam 2:12 ff., and that of Gahzi—the greed that is to become the central them in the following homily.

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He is the One who gave Prophecy the power, and the clarity,
And the ability to foreshadow His types clearly.
From Him did it take the unfathomable, special hues
To depict skillfully His images among those who read scripture.
Our Lord himself is the vivifying Spirit of Prophecy,
And it is set in motion through Him, just as when the body comes to life by means of the soul.
Through Him did Elisha achieve wondrous triumphs,
For throughout the course of his prophecy he had been inspired by Him.
The great Prophet was constantly occupied with the mysteries of our Lord,
And because of that he shone more brightly than the Sun over Creation.
He armed himself with Him when going down to revive the dead
And depicted His types with the entire course he set for himself.
He came down from the mountain, as did the Messiah from His Father,
To revive the boy just as his Lord revived Adam.
The entire course of action of the Son of God
Was clearly depicted in him through everything that he did.
In the woman who came up pleading for him to revive her child,
Grace itself was clearly drawn.[68]

[68] These lines provide a particularly clear picture of Jacob's theological position on the status of Divine Grace (*Taybutha*) as a quasi-independent entity, and its special concern for Man. Another interesting example of his personification of Grace is found in his homily on David and Bathsheba/Uriah (vol. v p. 374 l.10) where Grace is said to have temporarily raised itself off of (*tloth naphshoh men)* David when he saw Bathsheba so that he might be tested by God.

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Just as the boy was like Adam, so also the Prophet was like
The Son of God, and so he revived the dead at that time.
In the staff that he sent to revive the dead but did not revive
Was depicted that mission of the Prophets who had been sent.[69]
Adam died through the decree that the Fruit gave him,
But supplication arrived from Grace on his behalf
And the Lord gave the Spirit to the Prophets and sent them out
To chase away from him Death and the Error that had taken hold.
But since those who came were servants, they were unable
To revive Adam, who was entangled in the bonds of Sheol.
But Grace beseeched God to go down
And to give life to the one lying dead, so that he would be resurrected.
He was enticed to go down to the Earth by means of her request,
And she did not cease pleading until He went down.
She was concerned for his condition just like a merciful mother,
And brought the Lord down from the top of the Heights, and he resurrected Adam.
The boy's mother depicted this type at the mountain,
And at her plea Elisha went down to revive her son.
She was not relieved when he sent the staff with her
For she had wanted him to foreshadow the course of the Son of God:

[69] i.e., all the prophets before Jesus who were ultimately ineffective; see lines 380ff.

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To go down to revive the heir who had departed from his father's house,
And to prefigure Adam, who also shall live and go back to Eden.
This is the course that was foreshadowed by Elisha
When he set off from his mountain to go down with the great power.
He accepted the plea of that mother whose child had died,
And went down with her to return her son to her with life.

XIV. THE SIGNIFICANCE OF THE PROPHET STRETCHING HIMSELF OVER THE DEAD BODY

The Prophet descended, full of the Spirit and Faith,
Prophecy, Love, Power, and Effectiveness.
With the Son's mysteries emerging from him like rays,
Carrying all of the types of his Lord like lamps,
His soul full of the Resurrection of the Dead and heroicness,
With the revival that he brought to the house of the departed running along with him.
The boys mother going down close beside him,
She, too, full of hope for resurrection.
The Prophet came, reached Shiloh heroically
And found the dead child who was lying on his bed and in his attic.
He skillfully extended himself over the body
And activated the mystery of the One who gives Life to one who cleaves to him.
He placed his mouth upon that mouth of the one lying dead there,
And, further, placed his eyes upon his eyes, as it is written. 2 Kgs 4:34
He spread out his hands and placed them on his hands, as if to say
That he entirely impressed his essence into all of him, so that he might be revived by it.
Here is a miracle that too sublime for human speech
And for tongues to speak of it in a literal manner.

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The perfect man measured himself out upon the small boy
And, by his very measuring, made himself small like him, because of him.
The man's stature was spread upon the child
And, for a good reason,[70] descended into the boy's dimensions.

XV. HOW ELISHA'S ACT PREFIGURES THE INCARNATION OF THE SON OF GOD

Prefigured there was the great One who achieved smallness,
The sublime One who descended into humbleness to revive Adam.
The fact that God became a human being was foreshadowed typologically
There in the great man who became a boy.
The man became small and ended up like a child in size,
But that man did not lose that which he had always been.
He showed in the World that when God became human
He remained in His own character, inasmuch as He was God, like His Parent.
No transformation came upon the man who became a boy,
Nor was God transformed by having become a man.
The great man contracted himself upon the child
And ended up being his size, while his greatness did not become small.
The Son of God gathered His greatness into a small womb,
But He was not diminished in it from the great size that He always was.

[70] The reason is to be discussed in detail in the next stanza.

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Elisha became the figure and type of the Son of God
And openly showed how He becomes small when He redeems us.
He stretched out with him so that Death would become frightened of him
In order that he might release the body that was held among the departed.
The Prophet embedded himself[71] into the boy as he was being revived.
He became as small as him and gave him Life through a great mystery.
He fell upon the dead to raise him from his Fall.
He fastened himself to the body so that Life would ask for it from him.
He placed his mouth upon the dead's mouth, as if to say
The living one poured the Soul into the dead one to whom he was fastened.
He dared to depict the image of how his Lord would act
When he was lowering himself to revive Adam lying dead.
He fell up the dead and raised him up to Life along with him:
This is: that the Son lay down in Sheol and revived Adam.
He pledged himself upon the body when he was reviving it;
He placed himself in its stead and took it back from perdition through suffering.
Thus did our Lord place himself as a pledge
Instead of Adam while saving him, and only then was he revived.

[71] As often in Syriac, it is difficult to be sure if the poet means for us to take *napsho* to be "self," "soul," or both!

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He spread out his hands and placed them upon the dead boy's hands,
And Death saw the Cross and fled from Elisha.
When he was stretching out his own arms upon those of that dead person,
He depicted the Cross, and that is why Death fled disappearing.

XVI. ELISHA FORMED A CROSS UPON THE BODY TO DRIVE AWAY DEATH

All the things that happened there were full of symbols,
For there is no Life except for the mystery of the Son of God.
He depicted the Cross upon the body itself and with the attic,
For he walked around here and there and foreshadowed the Son's sign.
The man was embedded with the Son of God's Crucifixion,
And therefore he was able to give Life like God.
That saint's attic was like Golgotha
And he was like our Lord, who produced Life for the dead and then he lived.
The Capturer saw the King's standard by Elisha
And returned that captivity that he had taken away, so that it would return to its place.
Through the Crucifixion he drove Death from his attic
And the Resurrection of the dead appeared clearly there.
The Prophet came down from the top of the mountain with these symbols
And depicted these types upon the dead one when he was reviving him.
He looked here and stretched himself over that boy
And became small along with him on his account, in order for him to live through him.
The man descended to the size of the boy and gave him life,
Just as God revealed himself upon Adam in the body of a man.

ⵙⵙⵓⵎⵏⵖ ⵢⵓⵔ ⵜⵜⵓⵔⵉⵖ ⵙⵙⵓⵎⵏⵖ ⵜⵜⵓⵔⵉⵖ ⵏ ⵜⵎⵙⵓⵔⵜ

He resurrected the boy with the symbol of his Lord
and gave him to his mother.
Praised be the living One who died as He wished and
gave Life to Adam.

465 حاؤوا وهذه تسعده حكَّحمُا ومُوحده لَاهده:
حنَّسم ﴿ۋه سُمُا وهَّسدا أسم وُرحُا ةاسَّس لُلاوم﴾

معْم هَّادهذا وُاحُكُا وِئلا كَّسهَّس.

IV THE FOURTH ON ELISHA: ABOUT NAAMAN THE EDOMITE[72] AND HIS DISCIPLE, GAHZI[73]

[72] For the regular change of Aram to Edom in Syriac scriptural texts see my note to homily 112, line 338.

[73] The Syriac reading of this name is not easily explained, since it comports with neither the Hebrew nor the Greek.

INTRODUCTION

INFORMATION ON THIS HOMILY	
Homily Title:	About Naaman the Edomite and Elisha's Disciple, Gahzi
Source of Text:	*Homilae selectae Mar-Jacobi Sarugensis*, edited by Paul Bedjan (Paris-Leipzig 1905, 2nd ed. Piscataway: Gorgias Press, 2006) vol. 4, pp. 318–332. [Homily 119]
Lines:	318

OUTLINE

This homily rehearses the tale of the healing of the Leper, the pagan general Naaman, and the greed of Elisha's disciple, Gahzi, as told in Second Kings, chapter 5. It emphasizes the centrality of poverty and the hatred of wealth among the prophets, and the dangers of greed.

Exegetical problems

The only exegetical problem in this straightforward story is the reason for the Prophet's instruction to bathe in the Jordan seven times rather than just once.

This is a somewhat unusual homily within Mar Jacob's corpus of those on the Stories of the Hebrew Bible:

- The introductory proem is very long. Indeed, Bedjan has divided it into two stanzas. More significantly, the proem as absolutely nothing at all to do with the theme of the homily.[74] It could have been used with any.
- Several psychologically rich incidents within the biblical narrative are not discussed at all by the author, specifically the Israelite King's frustration at the beginning of the tale, and the fact that it is

[74] True, one could make the case that the centrality of the seven days of Creation in stanza vi as the exegetical explanation for Naaman's seven immersions in the Jordan prompted the thoughts about the glories of God's Creation and glorification by the supernal beings.

Elisha himself who initiates the healing. Also, Naaman's apology for his previous false worship in vv. 17f. is unmentioned.

- Elisha's foreshadowing of Jesus is alluded to, but no examples of specific types are adduced.
- The style is only mildly repetitive—parallel figures rarely lasting more than a quatrain.
- Jacob's distinctively frequent use of adverbs in –â'îth to end his lines is very rarely employed here. Much more frequent are compound adverbs formed by prepositional phrases using *'a(y)kh*, even though there would usually be no metrical difference between the two forms.

In sum, if this homily has been correctly ascribed to Mar Jacob, it is probably a very early one, prior to the mature development of his distinctive style.

Bedjan has here used only the single British Library ms. Add. 17184

SUMMARY

I. Proem: Your Praise, Lord, is sung by the Heavens (1–30)
II. Proem part 2: Even the Hymns of the Heavenly Hosts are insufficient, but I shall sing the Lord's Praises nonetheless (31–52)
III. The Story of Elisha, Naaman, and Gahzi is the Story of the Conflict between spiritual and material wealth (53–80)
IV. Elisha's World-wide reputation as a Healer (81–108)
V. Naaman comes to Elisha's gate and is insulted by his Treatment (109–138)
VI. The seven immersions symbolize the Seven Days of Creation which are the Seven Pillars of Wisdom (139–172)
VII. Naaman is cleansed and confesses Faith in God (173–190)
VIII. Elisha rejects Naaman's Gift (191–220)
IX. Gahzi runs after Naaman to get the Money (221–250)
X. Seized by money Lust, Gahzi had forgotten that Prophets see All (251–276)
XI. The Prophet rebukes Gahzi and transfers Naaman's Leprosy to him (277–300)
XII. The Example of the wickedness of Gahzi's Greed is the Story's Message (301–318)

TEXT AND TRANSLATION

I. PROEM: YOUR PRAISE, LORD, IS SUNG BY THE HEAVENS

You are Wonder, Lord! Grant me a soul that is full of wonder.
With which I might speak of You in the congregations betrothed to You.
The dead whom You have resurrected through Your Crucifixion look to Your Word.
Awaken my word and awaken them to sing praise.[75]
By You are all the dark souls enlightened.
Become the light that shines among the dark ones for my word.
Your Word is a torch, and through Your teaching the World is enlightened;
Let my word shine through Your Word, to enlighten those who are in the dark.
See how the appearances of the evenings and mornings are laden with You,
At their watches and at their varying times.
All the days and nights sing praise of You, Lord,
As does the cycle of the seasons, which You put in motion with great wonder.
The light sources in their paths, too, move to sing Your praise
And announce that You are the unlimited light.
The great path upon which the Hosts are driven
Sings Your praise, for You trod it with great might.
Harbors and fords; distant islands, too,
Marvel at You and at how sublime You are in Your works.

[75] I have hear regularly rendered the Syriac verb ܫܒܚ and related nominal forms as "to sing praise" rather than the customary "to praise" or "to glorify." In reference to God, the Aramaic word almost always refers specifically to the singing of hymns.

B 119

هَاهذُا .مملا.

وَإوحدُا وحُلا الكَّسمَد: حُلا نحصُ أوُّهوهُدُا: ومحُلا كَسرَّم لَحصَّبوه.

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1 لَحوُا لَيلا هُدِم هَ حُ نَعهُا وهَحدُا لَحوُا:
أهَحدُم هُ حَصقَعهُدُا وَهصَّتُ حُم٭
لحهَحدُم سُنَّم هَتدُا وَاسَلا حَرهَّصهُلُم:
أكَنَ هَحدُم هَاكَنَ أنَّم كَصعَحُتَه٭
5 هَنُم نُهوُ هُلا نَقعُدُا شهَّقُدُا:
ههَّم حُهَ لحهَحدُم نُهوُا وَوسَّس حَلا شهَّقَدُا٭
هنُكِا هِم هَحدُم هَحتَهحهُنُم نُهوُا أَحلا:
حهَحدُم هَحدُم لَوسَّ لَهَّوَ كَبشهَّصَم٭
هُا لهَسَّم حُم وَهعُا مرِحتُا حُلا وَسَّتَهوُ:
10 حُلا هَلهَتُاهَوُ حُلا هَّقسحُهُا وحُبَّتَهوُ٭
معَحسَّم حُم هُدِم هُلا أَهعُهُا مكَتحَهُدُا:
هحُنُا وَرَّتُا وَهرَّمحُلا حَه حلَهوُا وَحُا٭
لحهَحسُم وُهلَّم أه نَهَّتُا كَعصَّتحَهَّوُ:
هَهعهَّدِم كُم وَلِيلا هَّ نُهوُا ولُا هَعلَّمَ٭
15 أهوَسُا وَحدُا وَلهَّبَّم حَه سَّتحَهُدُا:
هَّحسُم وُهدُا وَلِيلا هَّ وَّعلَّه حسُلُا وَحُا٭
319 لحهَّاتُا هحتُا أه كُوثُدُا وَّسهُدُا:
حُم لَهَّتُ وَهعُا وُم لَيلا كَحصَّتبُلُم٭

The World and the Sea, the great Ocean with its monsters,
Exist through Your power; and were You to neglect them the structures would disappear.
The sound of Your praise thunders awesomely among the congregations,
And through it the impudent song of idolatry was silenced.
From Your hymns, Your sermons, and Your teachings
The entire inhabited World[76] shouted out and thundered to sing praise.
By the sweet voices of the young women who sing Your praise
You have captured the World so that all of it would be moved to Your praise.
The World had seemed lost to the music of Idolatry
Through the songs of the virgin daughters of the pagans.
The captivity that You have returned from the stumbling blocks has applauded.
All of the nations have gathered and assembled for Your song of praise.

II. EVEN THE HYMNS OF THE HEAVENLY HOSTS ARE INSUFFICIENT, BUT I SHALL SING THE LORD'S PRAISES NONETHELESS

You are the One who is praised, Lord, while those who give praise do not approach You.
For You have within You Your praise and wonder and might.
Not even those hidden hosts on high
Contribute to Your divinity when they sing Your praise.
Not even the Seraphim, who in awe proclaim You holy,
Can adequately proclaim Your mastery with the holy proclamations[77] coming from their mouths.

[76] For Syriac *tebel* see Mar Jacob's first homily on Elijah, l. 784.
[77] i.e., the Trisagion.

كحصا مثصا إهَّوصا وُحا كم إأنتنا:
20 حسَّكم مُسعَّم ةكنَّ أهمَّسلا هصه أَةمُنا.
مُلا وهَّحسُم وُحم ةوسَّلا كصنَّقعكُا:
ةحه أهلَّكَ رهنا حزَّرا وَهلَّحنَّةاُا.
هم أَوقُحَّسم هم ئەحكُنُم: هم ةَةكُكَّم هم أَوقُحَّسم هم ئەحكُنُم:
حَّكَّكَ وُحصَّلا مُحنَّ أَحَّلا كصعَّحُشَ.
25 حقُلا سكَنُا وُحكَّتصكُا وإُحتُ هَّوحسُم:
حصَّلهوم كحصا وِنلاَّسم مُكه كَّلا أهصَّسلُم.
حَّمُتَّهِي وُحلَّةكُكُا حتُلا أَوهُنا:
كهُلا أَحَّلا كحلا هَّحصا وَهلَّحنَّةاُا.
حصَّلُا وُاهسَّلا هم أَةمكُكُا نعصَّلا مُقا:
30 ةهكَّلا صعَّلا مُكَّةم كَّشصا كَّلا أهصَّسلُم.
حصَّس أَيلا وِهَّ هنم ةصعَّحشُنا لُا هُلَّهِ كُم:
وكُم حُم أَلا كُم هَّوحسُا ةأوُا ةكَّيحنَّةاُا.
أهلا ةكُم سَّتكَّكُاُا كَّنَّنُا وُحكَّلا:
هُا وُحعَّحسَّم هَّوسَّم هَّنُم لَّلاكَّةاُم.
35 أهلا هتُقا وُحقَّبعَّم كُم كَّ وُسَّكم:
كَّقَّوهُم وُكم نُحصَّم مُقوهُا هم قُقهَّسةم.

Not even the Cherubim, when they bless You with great commotion,
Benefit You at all, for You are awesome beyond the supernal beings.
None of the voices directed at You from every mouth
Benefit you, for You have no need of the hymned praise.
It is the Love within You that brings you lower and brings You down
To accept the voices of the praise-givers as an offering of first fruits.
You lower Yourself to hear them so that they might benefit from You.
They throw praise upon Your table like farthings. Mark 12:41ff.
And You accept the sound of the holy proclamations, the sound of the blessings,
The musical sounds of the praise-singers of every kind.
You are the Creator, so if it is the case that Your praise does not ascend to You
From Your creatures, what else do they have to offer?
I am Your creature, Lord. Move my word toward singing Your praise.
Although You have no need, I shall throw my farthing upon Your table!
The Word of the Lord is sweeter than honey upon the mouth.
Let us be sweetened by it, for it is the light for the one who loves it.

III. THE STORY OF ELISHA, NAAMAN, AND GAHZI IS THE STORY OF THE CONFLICT BETWEEN SPIRITUAL AND MATERIAL WEALTH

The World is asleep, and no one awakens for instruction
To sweeten, with discernment, through the Word. those who love life.
The whole World is a vapor, or even a shadow; Eccl 1:1
But God is light and riches for the one who loves Him.

أه لُا حتَّەحْا حرَّەحُا وَحُا هُا وَهحَضِم:
هَەنْم هَحْم كُم وَوسَّىلا أَيِم كَلا كْحْتْا۞
320 هَحَمَّم قُلًا وهْعلَّوِوَّم كُم هْم هَ قُلا هَحَمَّم:
40 كُم لُا هَەنْم حَبُلا هسَّم أَيِم كَلا إهحَّەسلُا۞
سَّەحُا وَّالِم حُم هَ ٥م هعَّضْم كُم هَەلَّەسلَّا كُم:
إهَّحْلا قُلًا وَهعَّحْسْا أَم وَمعَّىلُا۞
وَلَالَّوم هْنُم هْحْم أَيِم إهعَّم أَنَّم:
هَالِم هُعَّتْا وَهْم هَّەحسُا كَلا هُلَّەوُم۞
45 هَهعَّحْلا أَيِم هُلا هَّتوُهْا هُلا هَّەوَّحْلُا:
هُلا هَّتحُحْا وَهعَّحْسْا حضَّلا إهضَّمَّم۞
حُوَّمُا أَيِم ٥هَّالَ وهَّەحسُم لُا هُكْم كُم:
هْم حْتلُم هُم أَىم حَم كَهعَّوَّحُم۞
حَوَّلُم إِنُا هُنم أَّىم هْكْلا كَلا إهحَّەسلُم:
50 ٥هَ لُا هسَّعلا أَوهُا حهُّەسم كَلا هُلَّەوُم۞
هْحكْا٥ وهُنُا لُحِ هْم وْحهُا حضَّەهُا مَحمُا:
حُه نلاحَّعم وَّالِمْه ئەوَّا كَبوُشم كُه۞
وهْم كْم هُحهُا ٥لُا هْحاجَّم إِنُم كَلا ئەحضُنُا:
تُسعَّم مَتْا حهْحلُا بحْهم حُوَّەلَّاً۞
55 هَكْه هُحهُا ٥حطُا أَىلَّەوِم أَه لَحُلُا:
كَحُا وَم ئەوَّالَّەه كَبوُشم كْه۞

Look how the World hastily dismisses, having one generation after another pass by—
Family after family, nation after nation, along with their possessions.
Those who love the World—their eras and their names have passed away,
While those who love the Lord—they are famously remembered.
Crown-wearing rulers have ended up in ruin,
While those who hated the World's riches have become rich in God.
Poverty is a beautiful word to the one who acquires it,
While the love of money[78] is a noose and an embarrassment.
Look how illustrious Elisha became, who despised money,
While how disgraced was greedy Gahzi, who wanted to acquire it.
You judge now between the one who had and the one who had not!
Which was the poor one and which the rich when one looks at him?
Who has the beautiful name and the sweet aroma?
And who has been disgraced and become a watchword of shame throughout the World?
Possessiveness produced leprosy and a bad name,
While poverty achieved mighty and heroic deeds.
The distinguished master who despised money acquired triumphs,
While that disciple who loved money achieved disgrace.
Let the whole matter be decided now by two men—
By greedy Gahzi and gold-hating Elisha.

[78] Except where it is clear oposition to "gold," I have here regularly rendered Syriac *kespo* as "money" rather than the literal "silver."

ەُا وەَمت حُحصُا ەهْزا ەطَحتز وُوَّم وُوَّم:
هَتحُ هَتحُ تَقصَّم تَقصَّم حأَەسبُتتَّەى۞
وُسطَّم حُحصُا حتزه رَحتتَّەى ەَهصُتتَّەى:
60 ەوُسطَّا وهُزمُا ەُا تَرَسَّم وُەحتُتَّەى۞ 321
هَكَتهُمْا وَهلَّزه لَاتِّا هزْحه لَّاحبُمُا:
ەَاسْح وَهنَّه خَەاوْه وحُحصُا حلَّوه خَاحُەا۞
هْهصَّتَەاُا هصُا هِ هَصَّمزُا كَبهُمْا حُه:
ەوْسطَّه هْصصُا هْسنَّەصَّمزُا ەحەاُا اَقْا۞
65 شَه خَاكَّسطَّ وَهنُا هْصصُا هصُا اْائرَّس:
ەكَسرَّس مْحُا وَحُا تْهمْا هصُا اْاحَرَّس۞
وُم اَيه ەُهُا حْه هُنُا حلُا هُنُمُا:
اُمُا هْصصَّم ەَامُا كَلَّمز كَبمُاوُ حْه۞
حصَّنَّه اُه كْه هصُا هَصَّمزُا ەوُسُا مْحُا:
70 ەهَم هْەلَرَّس ەحصَّب شهبُا حصُحصُا هَكْه۞
هُنُتَەاُا كَبزُا تْەحْه ەَهصُا صَمُا:
ەهْهصَّتَەاُا هْهزْا مْتْلَا وكَيحُزَّەاُا۞
وَحُا رَّەمُا وَهنُا وَّەحُا هنُا تْرَمْتْا:
ەەَه اَحصَّبُا وَوشم هْصصُا حْەاُا اَقْا۞
75 حَلاُم كَحتَّم تْەلاوَّم ەُهُا هَكْه هَزحُا:
حكَسرَّس مْحُا ەحاَكَّسطَّ هُتْا وَّەحُا۞

Through them let us see the World's riches and its poverty.
For who has the fame and the triumph and the confidence?
Who is it that would hate poverty and a good name,
Or who loves gold and leprosy and great disgrace?

IV. ELISHA'S WORLD-WIDE REPUTATION AS A HEALER

The time is too short for me to speak about Elisha,
Money's hater and a lover of absolute poverty,
Doubly triumphant, and chosen vessel of Prophecy:
Of miraculous visions, and a sea of divine allegorical mysteries.[79]
Great sea of the Spirit[80] and might and action,
A treasure house full of all divine triumphs.
The distinguished one was clothed in the austerity of Elijah's entourage,
And had trampled upon the World's riches with poverty.
He was a fountain from which all kinds of assistance flowed out—
All kinds of healings and all kinds of prophetic revelations.
He had acquired the power to provide children to childless women,
And even to employ resurrection of the dead where it was necessary.
He was full of the Spirit and would not keep anything else.
And because of this, he would not agree to get any money.
He had no room for gold or possessions,
For the distinguished man was full of the mystery-revealing Holy Spirit,

[79] i.e., of the foreshadowing of Jesus' miraculous acts.

[80] i.e., the Holy Spirit providing prophetic insight, i.e. the Paraclete, a common emphasis in Jacob's descriptions of the great prophets. See line 96 and to homily 114, line 366.

حەكْم تسزا حكەلەوه وحُكْعُا مقعصَّنەلْاەـ
وَحكْم أَسلا كْه هعُا مْرسُا ەكحَنەلا أَقْاەـ
هَنَه تْعسْا حقْعصَّنەلْا هَعهُا لُحُلـ
80 أَه هَم نُسْم وَەحُا ەكْرسُا مْحرسُا وَحُلاەـ
رهَوْ كَد رَحُا كْعصَّكْكَه كَلا لْكَّعَدـ
322 هُسلْاه وقْعصُا ەنُسعُا وهُكْـه قْعصَّنەلْاُاەـ
حهَّعه تْزسْا ەهُائا كْحسُا وَبحَّنەلْاُاـ
ـاهَـ كْحسْتْا ەمْعُا وِلْوُمه وَلكْهُەلْاُاەـ
85 ـاهَەەهُا وَحُا وِنُمسُا ەمْسُلا ەهُكْهُەلْاُاـ
كْرُا وَهلْا هَلا تْزسَّم لْكُهْتْاەـ
حصَّعه وِهُا رَهسُا كْعصَّهْعَەلْاُا وِحْسه لْكَّنُاـ
ەكْەلْاِه وِنُحعُا هجْبَّعه وِهُا كْه حقْعصَّنەلْاُاەـ
هَحصَّحُا وِهُا وِنُوِم قْهته هَلا كَهوِتَّبـ
90 هَلا شَقْحعُسَّم هَلا كْحسْتَّم وَبحَّنەلْاُاەـ
هنْا وِهُا سَلُا وَحكْعتُاْا حتْنُا تْهْلاـ
ەاسُا وُلكْزُا حسَّبْه هَتنْاْا قْهسَّعه وِهُاەـ
هلْا وِهُا وُمسُا ولُا حُنْا وِهُا إسزَّنُا قْهتمـ
ەقْهلَّلا هُسُا لُا هعَقْلا وِهُا وِنْعنْا قْعصُاەـ
95 لُا أَسلا وِهُا وِهُا كْه أَلْاوُا حبْهحُا هَحقْعسُنُاـ
وُمسُا وهَوِعُا كْحسْبْه إوُزُا هلْا وِهُا رَهسُاەـ

And he was sustained by prophetic visions,
And would ruminate[81] upon Holiness and excellence.
It was easy for him to heal pains and perform mighty acts,
To heal the sick and to give relief to the stricken.
His heroic name was famous among the Hebrews,
And his outstanding renown disturbed the land of the Edomites.
His healing was like a spring that flowed and gave drink
To the Israelites, and overflowed to give the Edomites drink.
The Leper Naaman, general of the Children of Esau,
Had heard the report of how easy it was for him to heal a leper. 2 Kgs 5:3
His name shone throughout the regions like the Sun,
And from every direction all those in pain gathered at his gate.

V. NAAMAN COMES TO ELISHA'S GATE AND IS INSULTED BY HIS TREATMENT

So Naaman the Edomite came along with the crowd,
That he, too, might strip off the leprous coat by means of Elisha.
The leprosy-wearing general came and stood at his gate, 2Kgs 5:9
Pleading for healing from Elisha.
Then that wondrous prophet sent word saying to him,
"Bathe in Jordan seven times and you will be cleansed." 2 Kgs 5:10
But Naaman grew angry and belittled the word he had heard,
And went away complaining and full of anger.
He was enraged and complaining and cursing:
"Why did he not come out to me to heal my pain?

[81] In Syriac as in English, the word means both to chew on and to meditate on.

وهْعصلَهْمِ هِوُا بْلا لَحِمْتْا وُبصَّوبُاْا:
وهْعلَحِوْوْ هِوُا حصَّبِمْعُاْا وُحرَوهْوبُاْا۞
وُهعَّمه هِوُا كْه بْسْكم صَاتْا نْعصْوْ مْنتْا:
100 نَاهْا صْبِهْا وكْعصَّمْبُا بِهَّاهُا نْحصْ۞
نَرَّس هِوُا هعُا وِلَحِيضُوْاه حْمْا حْحتُمْا:
وهْحَوْهِه هُتْا هَحِمْعُوْه لَاوْحُا وُإِوْوهُمْتْا۞
وهوُا أُهمُوْاه أُسِ هَحْصُحُا وُوِوُا وُاهعَّه:
323 لَاسَّعْتِكْمْا وُهعْه نَعصْا لَاؤُوهُمْتْا۞
105 نَعصْ لَحِنْحُا هُه وْد سْلُا وُحتْ كْمعَّه:
هعَّه هِوُا هْحْه وُهعَّمه وْه كْه نَاهْا لَحِنْحُا۞
وُبْسه هِوُا هعَّه كْبِهُوْا هَعصُا حَالِاوُوُبُاْا:
وهْعه هُلا لَحِخْمِ هُحوُّه صَاتْا صنَعه كْلا أُوْحه۞
وكْعم هَحَيْتْاا إِلَاا هِوُا نَعصْ أُوْوهُمُا:
110 وُاهِ هُه نْعكْسه هُوأُبِ لَحِنْحُا حْبِ الْكَّعَّه۞
إِلَاا وْد سْلُا وُحكْعَّه لَحِنْحُا وهُعم كْلا أُوْحه:
كْبِ هْعلَهُعَّه كْلا شَوحصُمُا هْعِ الْكَّعَّه۞
هُه وْبِ هُمُا بحُمُا وِلَاوْوُا هكْسه ةَاهَّه كْه:
وُهسَّه حنُووبُ هكْسه وُتصُمُاْا وهْعلَاوُتْا أُبِلَا۞
115 هُوِلَا نَعصْ نَاوُاهَّعلَاهُ كْه هْحكْمُاْا وُهعَّه:
هُعَّه نَاوُلا كْبِ هْعلَاحْبُلا هُعلْا وُهِوُاْا۞
هْعلَمَّعلَا هِوُا وهْعلَاحْبُلا هِوُا هُعرْشْا هِوُا:
وكْلا هُمُا كْعِ لَا عَّعه وُاوُّه نَاهْا كْسه هَاحه۞

There is no lack rivers in the Land of Edom.
If that is all it takes, let me go and bathe, and I shall be cleansed." 2 Kgs 5:11f.
That general, when he was coming to Elisha,
Was relying upon the high status of rulers.
But at that saint's gate there was none
Of the sycophancy with which rulers are to be shown respect.
The rich and the poor were treated equally there.
And perhaps someone poor would be respected even more!
For the Edomite, since he relied upon status,
They did not open up, so that he could not even come in to visit Elisha.
The poor came in to be healed of their pains,
But they kept the general from coming in to visit the saint.
He had thought that the people would come out to meet him at Elisha's house
And receive him as they would a nobleman being honored, 2 Kgs 5:11
Bowing down to him and giving him a lofty throne.
Even adoration like that due to the chief leader of a country.
But he came and felt insulted that he had not come in to Elisha,
Nor had the Prophet even come out to him to heal his pain.
At that gate he had not encountered that sycophancy
With which lords were customarily shown respect.

VI. THE SEVEN IMMERSIONS SYMBOLIZE THE SEVEN DAYS OF CREATION WHICH ARE THE SEVEN PILLARS OF WISDOM

So he was angry to have to go, but his servants approached and were trying to persuade him:
"Lord, go and bathe needlessly as he commissioned you." 2 Kgs 5:13

لُا مَعْمَنَّم نَوْوَّةُاُا كَاوْحُا وَإِوْهِ:
120 أَ هُكْ وَّمِ أَرَّلا أَهشا وهْدَاوْحُا إِنُا۞
هَ وَّحَ مَسُلا كَلا وُهُدااُ وهَّكَتَلْهُتُا:
هْعدَّهُمِ وِهُا كَبِ إِلَّا وِهُا وْبِ الْكَمَّد۞
هُحَ اوهُا هَّدَهُ وهَ هَبَّمعُا لُا أَمَّا وِهُا حَ:
هْعدَّهُمِ كَاقْا وِنْمَعْنَهِ حَ هَّكَتَلْهُتُا۞
125 حقا وِهُا إِهُمِ أُ كَمَّنُا أُ هْعصَّنُا:
324 هُحَ هَكَّمِ أَمُا وهْعصَّمِ هْمَعْنَ وِهُا۞
لَإِوهُنُا كَلا وَهصَّمِ وِهُا كَلا وُهُدااُ:
لُا صَّمِ وِهَ حَ أُهلُا وِنُّمِلا وْبِ الْكَمَّد۞
كَحَ هْعقَّنْا وِنْمَأَهْ وِهَ هَ كَاكَتَهُ:
130 هُحَزَّحَ مَسُلا طُلَّاوِهِ نُّمِلا وْبِ هَبَّمعُا۞
وَنُا وِهُا وِنُعصَّمِ إِنُقُا لُاوحَ حْمِ الْكَمَّد:
هُعصَّحكَمِ حَ أَمِ وَحَزَّحُا هَ هْمَعْنَ۞
هَ هُكَبَّإِاُا أَمِ وَحَزَّحُا وهَّمعُا وَإِاوُا۞
135 أُ هْتَبَّإِاُا أَمِ وَحَزَّحُا وهَّمعُا وَإِاوُا۞
هُإِاُا وَإِاُا وِلُا هَ كَلا وِهُا وْبِ الْكَمَّد:
أُهلُا بَحُا بَصَّمِ وِهُا حَوَّاهِ نَاهْا كَاحَ۞
كَلا هَ وَّحُا لُا أَعصَّمِ وِهُا هَصَّمِ كَاقْا:
هَ وَّحُبُا وهْعصَّمِ هَ هُتَّةُاُا۞
هُفَكَ نَارَّلا هُعَحَ حَتَبَّوِهِ هُعصَّمِ حَ:
120 وهُنَ أَلا هُعسَّمِ هَ سَّمِنَّهِ أَمِ وَهكَّمِ كَ۞

So he went and bathed seven times as he had been commanded 2 Kgs 5:14
And stripped off his leprosy and became clean by the great power.
So why, then, had he commanded him to bathe seven times,
Since the power is unique and not dependent upon numbers?
With the great power Moses brought down instruction
For the whole human World from Mount Sinai.
And from it the entire World learned that it has a Lord,
And there is a Creator, and He moved the World to come into being.
And in six days the creatures and their boundaries came to be,
And on the seventh day He rested from His construction work.
And that because of this He honored the Sabbath, the one of seven days
For it is the crown with which all Creation was sealed.
Wisdom built for itself a great house full of splendors
And supported it with seven pillars that it set up within it. Prov 9:1
The World runs about its various courses for seven days
While they, every day, surround it and sustain it.
The seven stand like columns, holding it up—
The days of week upon which the entire World stands.
So it is because of this that the Prophet taught the Edomite
The mystery of the week through the seven times that he bathed and became clean.
So that should a question about the number be raised,
The mystery of the week would come in and show itself.

ةإإلا ةهسا حكم إتنلا أسم وإلاقم:
ةعكم لحنكه ٥هةإ وحنا حسلا وُحا٭
ةلحهنا ص حكم إتنلا هقم تكه تهسا:
وسم ؤه سلا وحهتسنا لا هعلحكم٭
145 هلحقئةاا لحقكه نلحها وحتسنها:
هج لهو هسس أسلا هعهها حسلا وُحا٭
٥هنه ىكك نلحها قكه وإلا كه هنا:
325 ةلا نؤنا ٥هة أسكه لحنلحها وبقم٭
٥هعلا ىةهمقسم هقم هتسنا ةإشقهعم:
150 ٥هحصنا ىهها إإائس هج أةهئهو٭
٥هلهلا هنا ىهزه لحهحلا هحكلا ىةهها:
كلا وحكلا وم وإلاسلم نه قلا هتسنا٭
شصحلا حنلا كنه نملا وُحا وحلا هعةتا:
ةلحئهةوا هحنا هصصلهه وإهسلا نه٭
155 لحهحنا ىةهس وُةلا نلحها كلا هقسلكها:
٥هنه قلا ىهم هلاقهس نه ةهصهس كه٭
أسم لهةوا هسهس هحنا ةلهسس كه:
ىةهها وهحلا وحةه هأم نلحها قكه٭
٥هلهلةنا لكقه ىكنا لإهسنا:
160 إوإا وهحلا لحهك إتنس وسها ةوحا٭
وإ هةالا هلاإس نهةا كلا هسسنا:
ىلاا نئلا إوإا وهحلا سةا نهقه٭

So let the beauty of that number shine from the Torah,
For through it did the Creator establish the worlds and their structures.
That the Edomite was cleansed was a miracle,
But along with the miracle some instruction was desired.
So the Prophet put that number of the seven days
So that it would cause the Edomites to gain something from them.
For when they were enquiring about the seven-fold number,
They would learn of the power from the Torah, mistress of treasures.
So the story of Creation and its constructions shone forth,
And that of the Creator who erected the Worlds in seven days.

VII. NAAMAN IS CLEANSED AND CONFESSES FAITH IN GOD

Then Naaman bathed, his leprosy fled, his body became strong,
And he got new flesh like that of a newborn. 2 Kgs 5:14
When he had first heard the word he reviled it as trivial,
But once it was accomplished, he was astounded at how great the miracle had been.
That great power that accompanied Prophecy,
Stood in the river and fixed the destroyed flesh.
The creative power that had completed the World in seven days
Transformed flesh through the seven times that Naaman bathed.
His flesh was fixed, he was astounded at the miracle, his heart rejoiced,
And his soul was full of faith in God's realm.
His leprosy having fled, the stumbling blocks fled from his thought.
He saw the miracle and was moved to praise for the wondrous event.

وهم أوؤسدًا تبئس هَوضه وهَه هسئسا:
وضه حُزُّوسا أهَمم نُحقضا ولَتوصُئسهَوه*
165 إوهَدوزاً وحِ إوا وَّهَ هُه وَّوهصُسا:
وكُم إوهَدوزاً هَحكصُئسلاً هَسلاحُسا وحِ إوا*
وهُم وحِ إوُا بحُسا هَه هسئسا وهَحدا تقهَم:
وللَّوَّةصُسْا تهوْا نُحسلاً وتوسلَوْ أنَّه*
وهُدا وَهمَّاكُم كُلا هسئسا وَهكَه وَتتَّم:
326 170 تَالحقَّه سُلُا هم أوؤسدًا هُزَا كِزًّا*
هَوئس هَزحُدا وحُزُّوتوسلاً هَوأتوصُتْا:
هَوحُزُّوسُا وَّاهَّم نُحقضا حهَحدا تقهَدا*
هسُا وحِ وُا تَحصُم هَحزَه كِزضه هَوالم قَكِزه:
هَوسُا كِوهصُدا سَبِلاً وِوُهدا كَبِتَكُوا*
175 ضَ هَهضُه وحِ وُا نُحقضلاً هُلُهه وَحرَّسُا وحِ وُا:
وضَ أهلَحزُا رُه هم إوؤه صهُدا وُحُدا وحِ وُا*
سُلُا وُحُدا هَه وَحضا وحِ وُا كُتتَوسلاً:
هُم وحِ وُا حتَوُا وإَم كِوهصُدا وَهسَكُلا وحِ وُا*
نُحَوَّوسلاً وكِوهزُا نُحقصُدا حهَحدا تقهَم:
180 سَحقَلا كِوهصُدا كَهحَه وَتتَّب وَهسُا تَحصُم*
إلم وحِ وُا كِوهصُدا وُه هُ إوؤا هَسبَّه كُحضه:
هَهحُلا تَقضه هَصُتسلاً وضلا كَّنُوا*
حزَه وحِ وُا كِزضه هَحزَه هَقضُا هم وُحسُه:
هَسؤا إوؤا وُه وَهَحس كُلا إوهَدوزاً*

He turned back to the godly man's gate rejoicing
To bestow praise in return for the great wonder he had seen.
He openly confessed: "There is no god in the whole Earth
Except among the Israelite people, and Him shall I worship. 2 Kgs 5:15
He is that one who erected the World in seven days,
And He has the power over the created beings in order to transform them."

VIII. ELISHA REJECTS NAAMAN'S GIFT

The Edomite brought money and gave it to Elisha,
And was urging him to accept it from him as an offering.
Here did wealth and poverty engage in a conflict
At the gate of that godly, poor man's house.
He trampled upon riches, which are odious to God and remote from Him,
And did not reach out his hand to take the money that was offered to him.
The one who rebuked leprosy so that he fled considered it an insult
To lower his hand for wealth like a weakling.
In his eyes the Edomite's money and his leprosy were odious,
So he steadfastly drove both of them from his threshold.
He made his leprosy disappear; he rejected his money, for leprosy and money
Were all the same to him, and he despised and reviled the both of them.
He very much urged him to take it from him, but he would not demean himself,
For he was contemptuous of all such rulers' treasures.
Faith was burning in Naaman's soul,
And the love of the Lord was ignited within him like a flame.
So he was longing to give a lot of money;
But the man who hated to acquire riches would not accept it.

185 هنا ضِ مِنْا حلَّوْنه وِحِزا لحُوُنا:
وِنْهَنُه ههَحسُا سكُه إوهُهوزاُا وَحلُا وَسِزا۞
هَاوُه حِحِسُا وِكْسه لحُوُا حهُكْه أَوْحَا:
أَلا حزُهُا وأَمهَتكْتْا ٥كْه هُحِبِ إِنُا۞
هُنُا وِه هُنُا وَاهُسم كُحهُا حهَحُا تَهَهُم:
190 ٥هُ٥ه هَحُكْم كْلا حْتِنُلُا بهَسْكْ أَتِ۞
أَسَّم حْههُا أَوُ٥هُنُا ٥مَوح لَلكَسهَ:
327 هُهقُسه وِهُا كْه وِنْهَد هْنه هْد أَسِ هُهوحُنُا۞
هُوحُا حكَبه وِه وَاوُا كَاوُا ٥هُههقَنُهاُا:
حلَّوحُا وِكْلَّه وهُه هْههقُنُا لَحُوُنُا۞
195 وُهْه كْهَاوُا وَهنْا ٥وَسُه هْ لَحُوُا:
٥لُا هَهُم أَبْه بهَحْلا حْههُا وَاهَوَّنه كْه۞
رَحنُا وِه هُا كْه كهَه وَحاُا وِه هُا حِرْحُا هُحزَه:
وَكْهقُهقُنُا نَوْح أَبْه أَسِ مَكْهُا۞
هنْا وِه هُا حكَتنَوِس حْههْه ٥رِحزْه وَاوَّ٥هُنُا:
200 هَاسِ هَزَّنُا لهَزِ كْلاوَّمَ٥ هْ أَههقَلَّه٥۞
رِحزْه أَحزَه حْههْه أَهكَّد وَهقُا وِه هُا كْه:
رِحزُا ٥حْههُا ٥هُهُم كْلاوَّمَ٥ هَهه أَنَ۞
لَكَرَه هَكِس وِنْهَد هْنه ٥لُا ٥اأَسهَّم:
وِهَسهَّم وِه كْه هُكهَ٥ رِحزُا وِهَكْهُتْا۞
205 هَ٥هُنَوُاُا حنَههْه وِنهُم هَهَّهُا وِه٥ا:
٥وَسهَّم هُنُا وَحهَّم وِه٥ا ٥ه أَسِ رِحرَكْلاُا۞
هَوِنهَحِكْا وِه٥ا ٥لَّه٥ا حْههُا هْلاوَّرِنَّ وِه٥ا:
٥رِحزُا وهُنْا وِنهنْا خَاوُا لُا ٥هَحْكْا وِه٥ا۞

That Naaman's leprosy had disappeared was God's doing,
But that the Prophet refused the money was his own decision.
That beauty of his soul that fled from wealth
Condemned the riches which inflame many with their fire.
The love of money, that sometimes strangles even saints,
The Prophet killed, expelled, and trampled down outside his gate.
God's power triumphed in that Naaman had become cleansed,
But the Prophet himself triumphed when he defeated the love of money.
That command that the Son of God gave his Apostles
Was fixed in his soul: to despise money as a disciple. cf. Luke 16
With the supreme insight of prophecy, he kept his eye on that
Road of the Apostles, and would travel it without possessions.

IX. GAHZI RUNS AFTER NAAMAN TO GET THE MONEY

But that love of money that had been defeated by Elisha,
Prepared an ambush to destroy the weak disciple.
Since the master had defeated it, it turned to the disciple,
And having found him weak, crushed and humiliated him.
The fire that had been quenched in Elisha ignited in Gahzi
And flamed up in him so that he would be burned by it instead of his master.
The sin that had succumbed to that master full of distinction,
Turned to the disciple full of greed.

195 وإنحدا وحلا بعد لا كعمد لا وحدا بعد لا وحدا بعد لا وحدا بع

He had seen that his master rejected the Edomite's money,
And he complained and was scornful, for he was intoxicated with the love of gold.
Lust for riches cast its arrow into him and he was wounded and collapsed,
And it even led him to go out to become a thief.
He did not stand still to acquire only when they were giving it to him
But instead ran off actually to make a special effort to steal.
Instead of being a possessor, he became a thief in his boldness,
Inflamed by the love of money that was burning within him.
He complained to his master over why he had spared the Edomite
And not taken the money he offered after having been healed. 2 Kgs 5:20
He considered this lovely act to be a mistake
His master made, that he rejected the Edomite's money.
So since he was intoxicated with odious lust and love of gold,
His distinguished master's decision was odious in his eyes.
Thinking, then, that he was making up for his master's omission,
The thief ran after Naaman, saying to him:
"Some indigent people came to our master for him to support them,
And he wanted to give those in need a talent of silver." 2 Kgs 5:22
Then the general, happily and willingly,
Gave the talent and fine clothing, just as that thief had requested.
He gave him double the amount, and he quickly brought it back. 2 Kgs 5:23
He hid it, buried it, secreted it and craftily arranged it.

سؤا هِوُا حَزْصَ وَإهكَد صَعفُا وَإؤُوهُنُا:
230 وَحبَّلا وَحقَ: وَوَمَّ هِوُا كَم حَزْسعَلا وَوحُا۞
وَحَلا خُواؤا هبُا صَ حَلاؤا وَحكَد وَهُلا:
وَوحَزْاُه هِوُا نَهوَا نَهمه سعفَا اُه حَلنُحُا۞
لَا هَمَّ هِوُا وَنعنُا حَحشَوِ وَ هُوصَم كَم:
اَلا وَوَى كَم وَحَلَحَد هَحَلَد أَمِ صَعَزُا۞
235 سكَك هَنُنُا هوُا حَلنُحُا حصَزُهُواُه:
329 صَ هُمِ هِوُا حَزْسعَلا صَعفُا وَهَفَعفُا صَ۞
وحَبكَم حَزْصَ وَحَلا هُ هَعصَه لَاؤُوهُنُا:
وُلا سعَد هَصَه صَعفُا وَسَحَد هُ وَالْأَهَد۞
وَامِ خُوزُؤا هَعصَه حَوهُنُا حَجُا قَانُا:
240 وَحَصَّ وَصَ وَإهكَد صَعصَه وَإؤُوهُنُا۞
وحَلا وَوَوا هِوُا حَزْحَلَا هسَنَلَا وَزْسعَلا وَوحُا:
هنُا هِوُا حَتَتَوهِ هَ هُوزَهنَه وَزْحُا رَهنُا۞
وهَ هُحَ كَم وَهَعَزُوَلَا وَزْصَ هَكَد:
وَوَى حَنُحُا حُلَاؤ نَحهُ هَ أَهَ كَم۞
245 اِنعُا هسَتقَا اِلَاه زَ وَّ نَعهَدهِ اُنَم:
وَحنُا وَنَلا هَحنُا وَصعفُا كَوَهَعَزَّهِ۞
وَحنُا وَنَلا هَحنُا وَصعفُا كَوَهَعَزَّهِ۞
وَد هَلُا وَمِ هَوصَ هَ هُبَا حَتَحُا لُحُا:
هَحنُا وَتَتَلَا أَمَّ وَحسُوهِ هَ حَلنُحُا۞
حُهُا هَوصَ كَم وَالَلَّا هَوهَمِ هَكَحلُلَّا:
250 لُهَمَ وَلهَ: لَحَتَ وَالَلَا هَصَعهُلَّا۞

X. SEIZED BY MONEY LUST, GAHZI HAD FORGOTTEN THAT PROPHETS SEE ALL

Did foolish Gahzi simply forget who his master was?
Or was he just intoxicated and lost his mind over the love of gold?
Oh you, Gahzi! What is hidden from Elisha?
And when does he ever not look to see the hidden things?
What secret has ever been hidden from Elisha
That your money should defy him and he not sense it?
A lust for something is a thing all bound up in itself
And it ignores what it finds odious so as not to see it.
Were a man's[82] conscious mind to think something through before sinning,
It would show him that his sin is odious and he would not sin at all.
Once lust has started moving toward doing something, though,
The conscious mind's judgment fails to function properly with the lust.
Money lust had seized Gahzi, and he did not consider
That his master possessed the hidden eye that sees secrets.
So he dug and buried it thinking that he would not be aware of it.
And since he was intoxicated, his soul was too dim to understand.
He was careful to bury his money craftily
And came and stood before Elisha as if innocent.
But his master, whose soul was full of the spirit of revelations,
Began to enquire where Gahzi was coming from.
The fool says, "Your servant has not gone off anywhere in particular" — 2 Kgs 5:25
With the denial that is associated with thievery.

[82] Emending prepositional *l_* to *d_*.

ﻟﻤﺮ ﻫﻄﻠﺎ ﺃﻩ ﻫﻠﻬﻠﺎ ﻟﻬﻠﺎ ﻭﻫﺌﻪ ﺆﻫﻪ:
ﺃﻩ ﻫﺒﺌﺎ ﻭﺎﻟ ﻩﻠﻪﻫ ﺑﻪﻫﻩ ﺗﺴﻬﻤﻪ ﻭﻫﺤﺎ۞
ﺃﻩ ﺤﻪ ﻟﻤﺮ ﻫﻪ ﻫﻬﻪ ﺃﺎﻫﻬﻪ ﻫﻪ ﻫﻤﻬﻪ:
ﻩﺎﻫﻠﺎ ﻟﺎ ﻫﺒﻤﻪ ﺑﻪ ﻫﻬﻤﻠﺎ ﻭﺘﻤﺎ ﺃﺘﻪ۞
255 ﺃﻤﻠﺎ ﺇﺆﺎ ﻫﻪﻤﻩ ﺃﺎﻫﻬﻪ ﻫﻪ ﻫﻤﻬﻪ:
ﻭﻫﻬﻪ ﻭﻤﻪ ﺗﻨﻤﻪ ﻫﻪﻩ ﻫﻪﻩ ﺗﻨﻤﻪ ﻫﻠﺎ ﺗﻨﻤﻪ۞
ﻭﻤﻠﺎ ﻭﻫﻪﻫ ﻫﻪ ﻫﻪﻤﻠﻨﻤﻠﺎ ﻫﺎﻫﻪ ﻫﻤﻠﺎ:
330 ﻩﻫﻤﻬﻠﺎ ﻫﻪ ﻭﻠﺎ ﻫﻩﺎ ﻤﻤﻠﺎ ﻫﻤﻠﺎ ﻭﻫﺘﺎ۞
ﻟ ﻤﻠﺎ ﻫﻪ ﺃﺎﻠﻩﺎﻩ ﻠﻠﻩﻠﺎ ﻫﻠﺎ ﺗﻤﻬﺎ:
260 ﻫﻪ ﻫﻤﻬﻠﺎ ﻫﻪ ﻤﻬﻠﻪ ﻭﻫﺘﺎ ﻩﻫﻬﻤ ﻫﻤﻪ ﻠﺎ ﻤﻬﺎ۞
ﻫﺎ ﻭﻭﻤﻠﺎ ﻭﻪ ﺇﻤﻬﻩ ﻫﻪ ﻤﻬﻩﻩ ﻫﻪ ﻫﻤﻬﻠﺎ:
ﻭﻤﻠﺎ ﻭﺎﻠﻩﺎﻠﺎ ﻫﻨﻤﻠﺎ ﻫﻬﻪ ﻫﻪﻬﻠﺎ ﻫﻪ۞
ﻭﻤﻠﺎ ﻭﻫﻤﻪﻠﺎ ﻫﻬﻬﻩﻬﻪ ﻫﻤﻤﻪ ﻫﻠﺎ ﺃﻬﻤﻪﻪ:
ﻭﻫﻠﺎ ﻫﻤﻪﻠﺎ ﻭﻤﻠﺎ ﻠﻠﻩﺎ ﻫﺘﺎ ﻩﻭﺎ ﺆﻫﻪ۞
265 ﻩﻤﻪﻫ ﻩﻬﻬﻫ ﻫ ﻫﻫﻫ ﻫﻪ ﻭﻠﺎ ﻫﻫﻤﻪ ﻫﻪ:
ﻩﻫﻪ ﻫﻠﻠﺎ ﻩﻭﺎ ﻫﻤﻪ ﻫﻬﻪﻪ ﻫﻤﻪ ﻫﻪﻫﻠﺎ۞
ﺃﺎﻫﻤﻪ ﻩﻭﺎ ﻩﻬﻬﻫ ﻫﻤﻪﻫ ﻫﻪﻫﻪﻫﻪﻫﺎﻠﺎ:
ﻩﺎﻫﺎ ﻫﻤ ﻫﻪ ﻫﻤﻪ ﻫﻬﻪﻪ ﺃﻤ ﻫﻪﻪﻪ۞
ﻩﻫ ﻫﻤ ﻫﻫﻠﺎ ﻫﻪﻪﻪ ﻫﻪﻪﻪ ﻫﻪﻪﻪ:
270 ﻫﻫﻫ ﻫﻬﻠﻪ ﻫﻪ ﺃﻪﻫﻠﺎ ﻠﺎﺎ ﻫﻤﻪ۞
ﺃﻫﻫ ﻫﻄﻠﺎ ﻟﺎ ﻫﻠﺎ ﻩﻠﺎ ﻫﻤﻪ ﻫﻬﻪﻫ:
ﻫﻫﻫﻩﻩﻪﺎ ﻫﻫﻤﻠﺎ ﻫﻩ ﻫﻬﻬﻪﺎ۞

So the Prophet began rebuking him and berating him,
Exposing for him and telling him what happened on his journey:
"My heart has shown me that he came down from his chariot to meet you.
The man gave you money! You brought it and have hidden it." 2 Kgs 5:26

XI. THE PROPHET REBUKES GAHZI AND TRANSFERS NAAMAN'S LEPROSY TO HIM

The heart of that wondrous prophet was a mirror
That was full of light and sees secrets by spiritual means.
From in his house he saw Naaman beyond the mountain
Wrapping up the talent and giving it to that thief, Gahzi.
Just as if he were with him and next to him, the secret was revealed to him,
And he rebuked him and he was shamed that he had been exposed in front of many people.
"Is it not so, disciple!? What have I taught you—if you have learned it?
And when and where do we have need of the love of money?
Why, Gahzi, are you doing this new thing that you have not seen me do,
Acting like a thief and very greedy person?
What for possessions? What for vineyards? And what for olive orchards cf. 2 Kgs 5:26
And the impermanent, corrupt wealth of the wicked World?
I had commanded you when I sent you to raise the dead
Neither to be greeted by nor to greet whoever encounters you. 2 Kgs 4:29
I had commanded you to go quietly along the sublime road of prophecy,
But now you have filled it with thievery.

وهَزَّ بحُدا هَحْمَ هِوُا لحْ هُعطَاوْ لحْه:
هُعفَهْا لحْه هُعسَهْا لحْه حضُا وْإوشه*
لحْ لحم مَهمَ وْسْه لَّاوزُم هْم هَزحَضاُا: 275
لحِزُا مَهِ لحْم حْعفُا ەُاسَّْه هُعلَّهَ لحْم*
لحْه وهُدا بحُدا وِاوِا هَسرَّهُا هِوُا:
وهَحدا ئەوزُا ومُدا وْوْا وُەسُلَّه*
هُ هُه حضَّاه سُهِم هِوُا حئحفُم حْعلَّوْ لَّهوْا:
هُ وْ هُحزُا ومْهِم هِوُا حلَّمرَّ هُه لِحُدا* 280 331
هُاسم هُا وهَفْه هُحشَاه هِوُا لِلَّا لحْه وْوْا:
هُاهفْه هفْه وهَفْاوْا وْ لحْ ا٥حْه هفْه هِم هَلِّتْا*
أُم أَحفَبُا هُم لحْفَلُم ٦ نَحْه أَبِه:
هُاهَّه هفَسَّه حْعفُا حْسفَه وْهحُا هْه هَسَّه لِح*
لحفُدا لِزَّمرَّ حضُا سَبِاُا وِلَا سزُا لحْم حُه: 285
هُا حُضْ أَبِه أَسم لِزُحُا ەَحدا وْحُا*
لحفُم هْتسْدا هُحفُم هَتفْا هُحفُم رَتْاُا:
ەشَاوُا حكَلُا وِلَا هْاهَمْزُا حضُحفُا هَعفُا*
هَقفِاُم هِوَّه هَ هَبْوِاُم وِاُسْا هَعلُا:
وِلَا أَاُاحَنْزُم أُهلُا ١حَنْم لحْفِلِّي حُم* 290
وِاُهلُا ەاوْهُ كَاوزُسُا وْحلُا وْبحَئەاُا:
هَقفِاُم هِوَّه ەەُعُا ەحلَّهُ لِزُحَّەاُا*

Let the leprosy of Naaman the Edomite, whose money you took,
Cling to you. Take his leprosy and keep it, too.
Keep the money and the leprosy, for one is just as odious as the other.
Keep both of them, and become a laughing stock throughout the World."
The word of that saint acted quickly in a divine manner
And clothed greedy Gahzi with the cloak of leprosy.
At the same moment as his word, the deed came to pass with great might,
Gahzi's flesh became clothed with uncleanliness, and he acquired his shame.

XII. THE EXAMPLE OF THE WICKEDNESS OF GAHZI'S GREED IS THE STORY'S MESSAGE

That garment that Naaman had stripped off, Gahzi put on.
And the great prophet demonstrated his might by two miracles:
By his mouth's utterance he made one strip and one become clothed,
For there was great might in his word whenever he was speaking.
He cleansed Naaman, while he imposed uncleanliness on that greedy one,
And lust for gold and thievery were shamed and stopped.
He despised wealth and gave victory to poverty
And made greed shameful throughout the World.
Since Gahzi had desired to acquire fine clothing,
The Prophet gave him a fine cloak of leprosy. He put it on, and was disgraced.
He made that one into an example for those who love riches,
And made the thief proverbial throughout the World.
The Prophet depicted that thief as the image of disgrace
And put him in His scripture, and now all of Creation looks at him.

ﻛﻨﻪ ﻭﻨﻌﻤ ﺃﻮﻫﻤﺍ ﻫﻮ ﺘﺒﻌﻪ ﺤﻣ:
ﻮﻤﻘﻟﻪ ﻘﻤﻘﻫ ﻫﻌﻪ ﻌﻪ ﻛﻣ ﻛﻨﻪ ﻩﻤﻨ ﺍﻮ ﻋﻪ۞
ﻘﻤﻘﺍ ﻩﻛﻨﺤﺍ ﻤﻨ ﻛﻣ ﻮﻤﺘﺍ ﻪﻫ ﻫﻨﺍ ﺃﻣ ﻫﻮ: 295
ﻤﻨ ﻛﻟﻮﻮﻨﻫ ﻩﻮﻫﻨ ﻘﻣﺍ ﺤﻨﻌﻤﺍ ﻮﻛﻪ۞
ﻛﻮﻫﺃﻟ ﻮﻫﻫ ﻫﻌﻟﻫ ﻭﻮﻫ ﻮﻤﻤﺍ:
ﻩﻟﻌﻨﻟﻫ ﻪﻮﺍ ﻮﻫﺍ ﻛﻨﻛﻣ ﻨﻨﺍ۞
ﻮﻌﻫ ﻭﻌﻌﻟﻫ ﻫﻮﺍ ﻪﻫ ﻫﻨﺍ ﺤﻣﻟﺍ ﻮﻨﺍ:
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ﻮﻣﻫ ﻣﻨﻫ ﻭﻌﻛ ﻨﻌﻤ ﻛﻌﻤﻫ ﻛﻌﻣ ﻛﻣﻫ۞
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ﻩﻛﻨﻨﻫﺍ ﻛﻫﻮ ﻣﻌﻮﺍ ﻌﻌﻫﺍ ﻌﻌﻫ۞
ﻮﻫﺍﻮﻛﻨ ﻫﻮﺍ ﻛﻨﻨﻟﺍ ﻛﻣ ﻮﻌﻨﺍ ﻟﻨﻫ:
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From him a person will learn how unclean is the love of money
And that it is a hidden kind of leprosy and very odious to the one who has it.
Victory's crown is his who refused to acquire money.
Praised be He who gave him a beautiful name throughout the World.

315 ٥حه مُكه لِنُه وَحعُدا لَّحداُا وَسعَد ضعفُدا:
٥ڪَنحُدا هِم ضَعمُدا ٥هَڪَد هَمُدا كَبِمُنْدا كُده
ملًكلا تَزمُنْدا حدَّه وَهمُدا هِوُدا وِنْعنْدا وَهحُدا:
حنًمر وَّه وِمَهِح كُه حعُدا هَفَّمنُدا حنُحعُدا فَكْه

.حكْم وَإوحدُا وِحَلا لكُمَّد

V The Fifth on Elisha and on the Vision of the Saints that is able to see hidden things

INTRODUCTION

INFORMATION ON THIS HOMILY	
Homily Title:	The Fifth on Elisha and on the Vision of the Saints that is able to see hidden things
Source of Text:	*Homiliae selectae Mar-Jacobi Sarugensis* edited by Paul Bedjan (Paris-Leipzig 1905, 2nd ed. Piscataway, Gorgias Press, 2006) vol. 4, pp. 333–349 [Homily 120]
Lines:	355

OUTLINE

This homily tells the story of Elisha and the army of the Edomites[83] sent to arrest him in the second half of 2 Kgs chapter 6. It focuses exclusively on the prophetic insight that enabled Elisha to know what was going on in the King of Edom's palace and to see the heavenly hosts that were preserving him. Like other such highly focused homilies, it offers no typologies and finds no exegetical problems to solve.

SUMMARY

I. Proem: Worldly Wealth darkens the Soul; the Lord's enlightens it (1–24)
II. The Power of Prophetic Insight (25–68)
III. Our Souls are blind to what is actually all around us (69–112)
IV. The Saints can envision the Supernal Court (113–156)
V. Elisha, the Quintessential Spiritual Seer (157–190)
VI. The King of Edom plans to capture Elisha (191–218)
VII. Angels were Elisha's army (219–246)
VIII. Elisha prays for the Disciple to see the Angelic Army (247–272)
IX. Elisha has the Edomites blinded (273–302)
X. He leads them to Samaria (303–340)

[83] These are Aramaeans in the Hebrew and Greek Bibles. For the Peshitta's regular substitution of Edomite for Aramaean whenever the latter is an enemy of Israel, see my note to Elijah homily 112, line 338.

XI. Elisha does the proper thing by feeding the enemy Soldiers instead of killing them (341–355)

Bedjan's text is based upon the single manuscript, British Library Add 17184.

TEXT AND TRANSLATION

I. PROEM: WORLDLY WEALTH DARKENS THE SOUL; THE LORD'S ENLIGHTENS IT

Son of God, desire that I sing sounds of praise to you
Richly and discerningly with soulful emotion.
The Worlds take whatever they need from Your gift.
Fill my lack, too, our Lord; for I am needy.
Grant me the word, and grant me the voice, and grant me the love
With which I might speak of You assuredly with great wonder.
You are always agreeable to grant all requests,
For You do not end up lacking when You give to one who makes a request of You.
You treasury is full and is never lacking as a result of those who make requests of it.
It is a great spring from which a great sea gushes out.
You are riches, my Lord. Woe is the one who is not enriched through You,
Even if he acquires the whole World but does not acquire You.
You are riches. You are light. You are hope,
And whoever has acquired You has ruled with You in Your Father's realm.
The riches of the World have been revealed as unreliable,
For little by little they turn into dust for all those who acquire them.
Temporal wealth misleads people to possess it;
They enjoy it, and then, when they have strayed along with it, it leaves them behind.
It darkens the soul and makes it bereft of God
And veils it so that it cannot see anything at all properly.
Worldly worry is firmly entangled with our soul
And does not allow it to see divinity's beauty.
Worry muddies the soul like smoke does the eye
So that it does not begin to see God's hidden beauty.

B 120

ܡܐ. ܗܘܕܝ ܩܕܡܝܐ

ܘܡܫܬܟܚ ܘܟܠ ܟܠ ܫܡܐ: ܐܟܠ ܫܠܐ ܘܩܒܠ ܐܢ ܕܐܒܐ ܘܐܡܪ ܠܗ ܕܐܢ ܬܫܐܠ.

1 ܕ ܟܠ ܐܢܫ ܕܐܬܐ ܠܘܬܝ ܘܐܡܪ ܠܗ: 333
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ܗܘ ܒܪ ܐܚܝ ܕܐܒܝ ܟܕ ܫܡܥ ܐܢܫ ܕܐܬܐ ܠܘܬܝ:
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II. THE POWER OF PROPHETIC INSIGHT

The soul's nature is of sublime creation and full of splendors,
And the great image of divinity stands over it.[84]
When it turns aside from worldly affairs,
When it is not soiled by alien desires,
When it has been made into the mistress of the body and it does not control it,
But rather it guides it with saintliness and it does not compel it, [85]
And when it has been purified of all bodily motivations,
It looks and sees the hidden Worlds in a spiritual manner.[86]
And if an angel should pass before it, he is not hidden from it,
But sees devils and angels face to face.
Those secret hosts are not hidden from it,
For it looks and sees their legions clearly.
Every saint who trains his soul with spirituality
Comes to see everything on the Earth clearly.
All the saints see just as the Lord's angels do,
And there is nothing in God's realm hidden from them.
Height and depth, width and length, are placed before them;
They see the backside of the Worlds and what is beneath the Earth.
Not even the depths of the seas and the deep-sea monsters are hidden from
Those saints who have become worthy of godliness.

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[84] i.e., the nature. See next note.

[85] There is no other way to translate this sequence literally, but in Semitic, where pronouns are marked for gender, it is all quite clear: "when the body does not control the soul, but rather the soul guides the body and the body does not compel the soul." Still, Jacob is undoubtedly just having himself a good linguistic play here.

[86] For Jacob's use of the word "spiritual" and "spiritually" in the context of prophecy see his discussion of Elijah's theophany at Horeb in vol. I, homily 112 line 283.

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The vision of each saint functions together with the intellect,
And thus he sees while thinking, without confusion.
When he has been totally cleansed of evil deeds like an angel,
He comes to see spiritually like an angel.
Once his body has been trained by divine motivations,
And all of it has become a chosen vessel full of holy things,
And there is no emotion or small, troubled idea,
Nor any thought at all tending toward the World and its affairs,
The soul and its functions become infused with divinity,
And thus it looks and sees nature in a divine manner.
Moses testifies to that, for when he was standing on Mt. Nebo
He looked and saw the entire land of the Jebusites,
Canaanites, Amurrites, and Hittites. Deut 34:1
And all the expanses of the regions and their borders.
Then Ezekiel, when he was in captivity among the Chaldeans,
Saw all the things going on in Jerusalem. Ezek 8, 9, etc.
The Prophet, while he was in Babylonia, spiritually
Saw the women in the idol-chambers.
He saw the men and heard their blasphemous voices
And saw the women with the pollution of their idols.
He heard and saw them weeping to Tamuz Ezek 8:14
With the sublime eye that saint had.
While sitting in the land of Babylonia he looked and saw
All those things had gone on in Jerusalem.

III. OUR SOULS ARE BLIND TO WHAT IS ACTUALLY ALL AROUND US

All those who have lived spiritually
Are empowered to see hidden things.
The soul becomes enlightened by spiritual practices
Until it sees everything in the World unveiled,

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ܐܦܣ ܡܢ ܐܡ ܗܘ ܘܢܐ ܠܐ ܫܘܐ:
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And comes to look at both hidden and revealed things,
And there is nothing anywhere that is hidden from it.
We have so darkened our soul through desires
That it becomes blinded and unable to see spiritually.
We have troubled it with worries and inappropriate behaviors.
It has grown and remained dark, and there is no way for it to see well.
By means of these worldly and bodily lives,
We have made our soul blinded by objects.
It cannot easily see anything except for gross substances alone:
Land and mountains, and the bodies of men and animals.
Our soul views these physical bodies
But has is powerless to see the hidden things.
We have become like cattle in the things we do,
And because of this our vision has become as dark as that of cattle.
We do not see spiritually as do those saints
Who have apprehended height and depth, width and length.
We have buried our soul with fraudulence, with gluttony,
With foodstuffs, and with improper desires,
With the love of money and the desire for the World and for possessions,
For buildings and for constant, abominable excesses.
At times lust and at times wrath burns within us—
Two evils that bite us like wild beasts.
And because of this our soul has dimmed, become befogged and darkened.
Its beauty has been lost, and it is not bright enough to see anything.
The demons are standing watch throughout the World,
While we do not see the enemies who inhabit our neighborhood.

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Devil spirits are mixed in among us, in the streets and the roads,
But they are hidden from us because our vision is not bright enough.
Angels are here mixed in among us spiritually,
But we have no pellucid eye to see them.
Among us are devils constantly setting traps
And angels lovingly helping us.
Friends and enemies, secret hosts who are hidden,
Mixed in with us, while our eye is to dense to see them.
Satan rose to injure the priest in the holy sanctuary, Zech 3:1–2
But an angel rose and rebuked him and drove him away so as not to approach him.
Zechariah saw both Satan and the angel,
While he did not sense that he had been saved from injury.
The devils want to destroy us if they are allowed to,
But the angels are constantly alert to save us.

IV. THE SAINTS CAN ENVISION THE SUPERNAL COURT

If we had an eye that sees spiritually,
We would see both the savers and the injurers.
But because the World has darkened our vision and blinded us,
The Hosts are hidden from us, even though they are with us.
But those saints who have lived spiritually,
See the devils and the angels just where they are.
It is easy for them to see the winds going out on their paths
And the course of all of the Hosts within their boundaries.
They also see the supernal legions
And the thrones and the river of fire that is before them. cf. Dan 7:9; Rev 4:2ff.
And the excellent stationing of the ministering angels before the Essence
And the wondrously great service of the Sons of Light.

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Daniel saw a myriad of myriad and a thousand thousands
And saw the Exalted One on the awesome throne of flame. Dan 7:9
He honed his soul with absolute fasting and with vegetables
And with prayers and even with godly behaviors.
He became an agreeable splendid person who sees spiritually
Because the nature of his soul had been honed through spirituality.
Micah[87] saw the Hosts of the heavenly beings
At the right hand and left hand of God. 1 Kgs 22:19
He saw the Lord on an exalted throne in a supernal place,
And saw that the Hosts were standing all around him.
He heard the words in that awesome supernal camp
That were spoken concerning the pagan, Ahab, that he would die.
His soul's nature had been honed in the midst of revelation,
And he reached the point of seeing the supernal heights together with the saints.
He distanced dissemblance and the fear of Death from himself
And took up his stand to rebuke kings to their faces.
There was no weak, confusing thought in his soul
Nor even any anxiety over the fearsome rule of Ahab.
Because of this, his soul's vision was extended
To the point that he could see the Lord and see His Hosts.
His soul came and learned about the hidden, supernal mysteries
And the Hosts that were devising a way for Ahab to die.

[87] i.e., Micaiah; see vol. I, homily 113, ll. 698ff.

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Thus see those who have lived spiritually,
And these are the eyes that the soul has when it is enlightened.
When it is not dirtied, when it does not tend toward desires,
When it has no worry concerned for the World at all,
When it has been freed of all bodily motivations,
It reveals how elevated is its nature and how full of splendid things,
How enlightened, how saintly, how splendid,
How wise and how much it sees all hidden things.
Everyone who lives spiritually with God
Sees all hidden things this way just as it does the unhidden ones.

V. ELISHA, THE QUINTESSENTIAL SPIRITUAL SEER

It was easy for Elisha, then, to see the secret things
That were occurring, just as if they were mountains and hills.
While staying in his house he saw Naaman the Edomite
Giving the talent of silver to greedy Gahzi. 2 Kgs 5:23
That saint would see hidden deeds clearly
That were taking place in the dark.
Mountains and walls in between would not keep him
From seeing something if it would happen anywhere in the World.
He would openly see the kings' ambushes,
That were taking place in secret, as they were taking place. 2 Kgs 6:14ff.
When hidden secrets were spoken about in the mountains of Seir,
Elisha went and disclosed them in the land of Judah.[88] 2 Kgs 6:9
There was a battle between the Edomites and the Israelites
And a blood feud rousing strife and summoning war.

[88] In both the Hebrew Bible and the Peshitta it is the land of Israel, of course. Is this merely poetic license (for the sake of the meter or for avoiding repetition with the words "Israel" and "Hebrew" in the next lines?) or did Jacob simply mean the "Jewish" land?

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But Elisha, while sitting among the Hebrews,
Was disclosing the ambushes that the Edomites were preparing. 2 Kgs 6:8ff.
Whenever the King of Edom planned to do something,
Before he could act the word went out and the action was ruined.
When he secretly prepared to a launch an ambush,
It was disclosed by Elisha, the revealer of secrets.
The King of Edom plotted secrets in his bed-chamber,
And immediately they were spoken of openly among the Hebrews.
The thoughts and plans of the Edomites
And all their secrets were disclosed by Elisha.
When he was in his own house this way he could look and see
Everything that was hidden in the Edomites' chambers.
All the distances separating the countries
Would not hide anything from him when he would look at it.
The man had a pellucid sight, full of light
And with it he would see all hidden things without hindrance.
And when the Edomites tried to change actions,
That Hebrew would see them and disclose them.
Since he had an eye that sees all the secrets
Of the Edomites spiritually, he would disclose them.

VI. THE KING OF EDOM PLANS TO CAPTURE ELISHA

The King of Edom grew bitter and upset
That all his secrets were being revealed among the Hebrews.
He lay ambushes with great cunning and skillfulness
And set a trap in order to throw the Hebrews into the trap.
But Elisha revealed all of his cunning and all of the secret,
And the Edomite's heart was broken because it had been disclosed.
The King thought that one of his men was revealing the secrets
To the Israelites and frustrating him from victory.

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So the King began to accuse his servants, saying:
"One of ours is revealing our secret to the Israelites." cf. 2 Kgs 6:11
Immediately they explained to the King of Edom about Elisha,
And how he was disclosing their actions and their ambushes.
The stupid King who heard this wanted to capture him,
But did not know that it was too difficult for him and that he was not going to capture him.
Oh you King! If it is easy for him to see hidden things,
He will sense it and disappear. Why are you working so hard!
He made the mistake of sending generals and armies
To capture Elisha, the revealer of secrets, and to belittle him.
So the Edomite army came as they had been sent
And reached the city in which the Saint was dwelling.
They carefully surrounded it on all sides
In order to capture him as the King of Edom had ordered,
Elisha was being protected by angels,
And wherever he would go, Hosts would go along with him.
For a camp of divine ministering angels
Surrounds his believers and saves them from injuries.
Watchers of fire were all around him from every side,
And fear could not approach him or injure him.

VII. ANGELS WERE ELISHA'S ARMY

Then his disciple, when he saw the horses[89] and the great army,
Was frightened like a boy by how strong the legions were.

[89] Jacob regularly uses the word ܨܥܐ for horses in this pericope, following the Peshitta, although the Hebrew text uses the simple word for horse. It is a difficult word to translate since it regularly has the connotation of a horse equipped for battle, and the plural collective could well be better rendered "cavalry." I have simply used "horses" throughout.

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He was afraid and went back to Elisha in trembling
And said, "Oh my Lord, how shall we escape the riders!?" 2 Kgs 6:15
But Elisha was not afraid of the legions
And did not think the King's forces to be anything at all.
Around him were the Hosts of God's realm,
Who were much more numerous than the crowds surrounding him.
Watchers of fire and Ministering angels of flame
Were with him who were innumerable.
Flaming troops rode out against the Edomites
To form a barricade for that elect one of God's realm.
As soon as the King commanded that they come against Elisha,
God commanded his ministering angels and looked right at them.
The Lord of All gestured at a single troop of flame
And it rode out to drive away the destroyers from Elisha.
They rode out from the camp of the heavenly beings
To confound those who had come against the splendid one.
The Mountain was full of riders of fire and horses of fire
And Hosts against an army of warriors.
They were all around him, so if the Edomites approached him
They could drop burning coals and save him from their hands.
The King's servants surrounded the city to capture him,
While the Lord's servants mounted the mountain to save him.
The fire of the ministering angels was hidden within them
Resting, but ready to show its strength if required.
Fire had been mounted upon fearsome steeds of flame,
Ready to flame up if anything should assail Elisha.

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VIII. ELISHA PRAYS FOR THE DISCIPLE TO SEE THE ANGELIC ARMY

Then, when the disciple was frightened of the fearsome army[90] that he saw, 2 Kgs 6:15
His master encouraged him not to fear the multitude:
"The Hosts that we have with us are much more numerous
Than those Edomites surrounding us." 2 Kgs 6:16
The distinguished one prayed for his disciple to see them,
And the Lord opened the lad's eyes as he had pleaded from him,
And he saw the riders and the horses of fire filling the mountain— 2 Kgs 6:17
A startling and frightening sight for whoever looks upon it.
It was the eternally blazing flame at its strongest,
Equipped for action in the guise of military horses.
On guard over the great, godly man
Rode Fire to take Elisha's place in battle.
The man saw the Fire positioned in row after row,
Troop after troop of horses of fire and their riders.
He saw the flame, and out of it the riders and the horses,
Shape after shape, image after image as they appeared.
The disciple saw that legion of flame
And belittled the Edomites and their mounts.
But Elisha did not confront them right away,
For he could see all time as if it were something near.
The distinguished one had acquired that pellucid insight
That looks and sees all hidden things, to see them spiritually.

[90] Bedjan read *xello*, "dust," instead of *xaylo*. Dust makes little sense—though one thinks of the typical scene in a western movie where the hero sees the dust raised by his pursuers' horses in the distance—nor does it comport with the biblical text. I have here made the simple emendation.

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His soul's nature had been spiritually polished and cleansed
So that he could constantly see the hidden things that were being done.
He saw the angels of flame filling the mountain
And petitioned the Lord that the disciple, too, might see them.

IX. ELISHA HAS THE EDOMITES BLINDED

So he went out and heroically confronted the Edomites,
And petitioned the Lord and He blinded and dazzled them. 2 Kgs 6:18
He begin speaking and mocking the Edomites,
"This is not the way and not the city; do not trouble yourselves.
Come, I shall lead you to that man whom you seek." 2 Kgs 6:19
Then he led them on the way to Samaria, which they were not seeking.
The Lord is the light through whom all those who know Him shine,
While one who is distant from God walks in the dark.
The Lord's servant's eye was open and full of light,
While phantasms were all about the Edomites.
A solitary man of God tied up thousands and led them off,
Brought them along, and brought them in to the midst of Samaria.
So that the entire army, without a fight would be too feeble
And too weak to be saved from the hand of a solitary man,
He confused their vision and tied them up by their eyes
And led them however he wished and humiliated them.
They had been sent to capture him like heroes,
But he captured them and led them off like weaklings.
He brought a cloak of error and spread it over their faces
And led them as if blind in order to shame them.
They were going along with him, and if though they were looking at him they were not seeing him,
So that they would be a laughing-stock for having been so brazen and crazed.

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The wretches had been defeated by the angels of God's realm
Who were attached to him, and the light of their countenances fled.
Phantasms from the flame of Elisha's realm
Were spread upon the faces of the Edomites.
The hidden army had struck the open nation with bedazzlement
And with blinding so that they would not know which one was the way.
That flame that was sent from God
Made them dim-sighted ones who look without seeing.

X. HE LEADS THEM TO SAMARIA

So that hero was going along on the way wrapped in victory
Trailing along each of the hosts:
The Edomites, who would have captured him if they could have,
And the Watchers of Fire, who would help him if so commanded,
Horses and riders of Fire on his right,
And a great army of Edomites on his left,
These revealed and those hidden from onlookers,
While he was looking at the two sides in total light.
It was easy for him to see both the human beings and the angels
With the pellucid eye and that supremacy of keen vision he possessed.
That camp of heavenly beings was all around him,
And he was integrated into it spiritually like a fellow-being.
But the light of the Edomites' eyes had been taken away,
And he coaxed them along wherever he wished like blind people.
The armies of Fire were with him like friends,
While the enemy Edomites were with him but were not seeing him.
He led them along and brought them into Samaria,
Then called to the Lord "Open their eyes that have been closed!" 2 Kgs 6:20

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ᠬᠤᠭᠤᠴᠠ ᠪᠦᠲᠦᠯ ᠳᠠᠨᠵᠠ ᠭᠠᠷᠭᠠᠭᠤᠯᠬᠤ ᠪᠣᠯᠪᠠᠰᠤ᠂

He took away from them that error in which they had been clothed,
And they were enlightened and knew where they were and how they came.
Him, too, they recognized—that he was the man they had been seeking,
And they were astounded and confused over how they had not recognized him on the way.
They realized that he was Elisha and that they had been seeking him,
And that he had been speaking with them on the way and they had not recognized him.
They were miserable and embarrassed, humiliated and full of emotions,
Despised, foolish, and lower than the Death that had frightened them.
They looked at how that godly man was
And invoked a curse on the King that sent them.
They greatly despised him over why he would want to belittle
A man who was able to tie up thousands and imprison them—
A man who was able, without sabre or weapon,
To drive off ranks of armies and imprison them.
He brought them inside the walls and the blockades
And the high gates and imprisoned the Edomites,
And humiliated them without a battle as if they were women.
Lording it over them, he made them kneel down and turned them over.
He brought the enemies of the King of Samaria
And positioned them in his presence like weaklings.

XI. ELISHA DOES THE PROPER THING BY FEEDING THE ENEMY SOLDIERS INSTEAD OF KILLING THEM

The King saw, and was moved to ravage them like a hero
As if he had defeated them and brought them and imprisoned them.

ⵜⵙⵙⵜⵏ ⵜⵏⵏⵜⵙⵏ ⵜⵙⵙⵜⵏ ⵔⵙⵙⵜⵏ ⵜⵏⵏⵜⵙⵏ ⵜⵙⵙⵜⵏ ⵔⵙⵙⵜⵏ:
ⵜⵙⵙⵜⵏ ⵜⵏⵏⵜⵙⵏ ⵜⵙⵙⵜⵏ ⵔ

He wanted to raise his arm with weapons and destroy them, 2 Kgs 6:21
But the man of the Lord stopped him from doing the evil thing:
"Oh King, you did not humble them in battle,
So you should not smite them either with your bow or your saber.
Do not boast over a victory that is not yours.
Feed them, give them drink, and surprise them, 2 Kgs 6:22
And defeat the evil with a good that shall come to the Edomites."
It was proper that that godly Saint
Would nourish the men who had come to capture him.
He astonished them with that great miracle that he had done
And filled them wonder, and sent them off.
Without a fight, he made peace between the two sides.
Praised is the One who gave him the power and the might and the heroism.

ܚܢܐ ܗܘ ܕܐܡܪ ܠܝ ܒܫܡܝ ܕܐܬܝ ܘܐܙܠ ܐܢܐ ܠܐܬܪܐ ܐܚܪܢܐ ܕܠܐ ܐܬܝܕܥ ܠܝ ܐܢܫ ܐܠܐ ܐܢܬ ܘܐܢܬ ܐܙܠ ܘܐܬܝ ܠܝ ܒܫܡܝ ܘܐܢܐ ܐܬܝ ܠܟ ܘܐܬܝ ܠܟ ܒܫܡܝ ܘܐܢܐ ܐܙܠ ܘܐܬܝ ܠܟ ܒܫܡܝ ܘܐܢܐ

VI On the famine that was in Samaria in the time of Elisha the Prophet[91]

[91] So ms. Add. 14,590. The text in the other ms. is simply "The Sixth on Elisha and on the Siege of Samaria."

INTRODUCTION

INFORMATION ON THIS HOMILY	
Homily Title:	On the famine that was in Samaria in the time of Elisha the Prophet
Source of Text:	*Homiliae selectae Mar-Jacobi Sarugensis* edited by Paul Bedjan (Paris-Leipzig 1905, 2nd ed. Piscataway, Gorgias Press, 2006) vol. 4, pp. 349–367 [Homily 121]
Lines:	377

OUTLINE

This homily tells the story of the siege and relief of Samaria from 2 Kgs 6 and 7, albeit in a somewhat restructured manner compared to the biblical story. Devoid of typological foreshadowings or exegetical problems,[92] it is instead replete with dramatic expansions explaining the actions of the characters, especially the moving, hypothetical speech of the mother to the child she is about to slaughter for sustenance in the famine in lines 117ff. As in the other Elisha homilies, Jacob manages to find instances of the theme of the evils of worldly wealth here as well.

SUMMARY

I. Proem: Help us, Lord, to take advantage of Your true gifts (1–36)
II. We have been granted the riches of Scripture (37–62)
III. Of all Elisha's wondrous deeds, I shall speak of his role at the seige of Samaria (63–92)
IV. What a woman might have said to her son before eating him (93–136)
V. The King learns of the women's agreement to eat their children (137–168)
VI. The King threatens Elisha without justification (169–186)
VII. The King should have appealed to Elisha without threats (187–204)
VIII. Elisha promises relief (205–230)
IX. Why the Prophet's promise was fulfilled (231–250)

[92] Indeed, no other biblical passages are mentioned outside of our pericope.

X. The Lord made the Edomites hear the sounds of a great army (251–282)
XI. The Edomites flee from the oncoming phantom army (283–317)
XII. Why the Edomites were made to abandon their supplies (318–335)
XIII. A festival is celebrated (336–355)
XIV. The prices fall and the doubting soldier is crushed by the crowds (356–377)

Bedjan's text is based upon the manuscripts British Library Add 14590 and 17184.

TEXT AND TRANSLATION

I. PROEM: HELP US, LORD, TO TAKE ADVANTAGE OF YOUR TRUE GIFTS

Let us intone Your glory in your assemblies, Son of God
So that the World might be fully awakened for singing Your praise.
Let the Earth be enlightened by Your teaching so full of life,
So that the troublesome[93] tumult[94] of the vanities be brought to an end by it.
Let the fire of Your love flame up in the World, our Lord
So that the entire forest of error be burned out of the lands.
Let the entire World love You, my Lord, instead of possessions,
For You are riches and a great treasury for the one who loves You.
Motivate our heart toward Your study and Your teaching,
For we have sleepily neglected the subject of Your sweetness.
Rebuke greed, and the injustice that now crouches down
And bites like a lioness shall flee from us.
Crush the envy and contention from among us,
The evil serpent that venomously stings us.

[93] Emend perhaps to ܚܒܝܠ "virulent?"

[94] Thus the text now reads. It makes little sense, however, given the imagery of the next couplet with which it should be in parallel. The simple solution is to read ܚܕܐ instead of ܚܛܐ and understand that the following word originally must have been a form of ܐܫܐ, the heretofore unattested singulative of ܫܬܐ, "weeds." The uniqueness of the latter form, then, would have been responsible for the scribal corruption. The literal meaning would be something like "weedy thorns."

B 121

ܡܙܡܘܪ ܣܒ.

ܠܡܢܨܚ ܒܢܝ ܩܘܪܚ: ܡܙܡܘܪ ܠܐܣܦ.

1 ܐܡܪ ܢܒܠ ܒܠܒܝ ܐܝܢ ܐܠܗ: 349
ܗܫܚܬܘ ܘܗܬܥܒܘ ܒܥܠܝܠܬܐ ܠܐ ܥܒܕ ܛܘܒ.
ܐܠܗܝܡ ܡܢ ܫܡܝܐ ܫܩܦ ܥܠ ܒܢܝ ܐܕܡ ܠܪܐܘܬ ܐܡ ܐܝܬ ܡܫܟܝܠ ܐܘ ܕܪܫ ܐܬ ܐܠܗܐ.
ܟܠ ܕܗܪ ܙܘܚ ܐܚܪ ܗܘ ܒܕ ܐܝܬ ܠܐ ܥܒܕ ܛܘܒ ܐܦ ܐܚܕ.
5 ܗܠܐ ܦܥܠܝ ܐܘܢ ܘܠܐ ܝܕܥܘ ܠܚܡ ܥܡܝ ܐܟܠܘ ܠܚܡ ܐܠܗܐ ܠܐ ܩܪܘ. 350
ܬܡܢ ܦܚܕܘ ܦܚܕ ܠܐ ܗܝܬ ܥܡ ܕܪ ܨܕܝܩ.
ܟܝ ܐܠܗܐ ܒܕܪ ܕܪ ܨܕܝܩ ܐܬ ܕܪ ܕܚܐ.
ܘܐܠ ܬܗܘ ܦܚܕܝ ܐܢܫ ܕܥܬ ܐܠ ܬܫܟܚ ܐܬ ܡܫܝܚܟ.
ܐܡ ܠܐ ܬܬܘ ܠܐ ܫܡܥܘ ܡܠ ܥܡ ܐܠܗ:
10 ܘܐܡ ܠܐ ܬܐܡܢܘ ܟܝ ܠܐ ܬܬܩܝܡܘ.
ܐܠ ܬܬܢ ܠܗܘܢ ܡܠܟ ܠܒܢ ܐܠ ܬܟܒܕ ܐܬ ܦܢܝ ܡܫܝܚܟ.
ܘܐ ܒܢ ܐܢܫ ܥܒܕ ܐܠ ܐܢ ܐܢܝ ܐܠܗ.
ܐܠ ܒܢ ܐܢܫ ܥܒܕ ܐܠ ܐܢ ܐܢܝ ܐܠܗ:
ܫܐ ܒܢ ܐܢܫ ܘܐܒܕ ܟܝ ܐܢܝ ܐܠܗ.

Extinguish from us our love of money that burns within us,
That has enflamed us to be so concerned with superficial things.
Lord, enable us to taste how sweet is poverty, for riches have captivated us
To make us sated with loving them, but now they are strangling us.
Place upon our neck the beloved yoke of humility,
For now our soul is stuck, puffed up and bold in its haughtiness.
Goad us, Rabboni, so that we might be awakened to function for Your service, John 20:16
For we have been asleep with desires that are not beautiful.
Grant us the love through which we may tightly embrace our colleagues,
For we have become hateful people, with great rage.
Rebuke the spirit of harlotry, so that it disappears from our lands,
For holiness has greatly been diminished in this lax time.
Bring us, Lord, the good times of righteousness,
And take away a time turbid with sin like a violent storm.
Silence our improper, tumultuous talking,
So that Your word alone resounds in our assemblies.
Grant that Your Faith may become our breath of life,
And the winds[95] of the World shall not blow through us with their contentions.
Grant us Your Word, that we may be sweetened richly by it,
So that our ear's aperture not become open to vanities.

[95] The imagery here is difficult to translate straightforwardly. In the Semitic languages, "soul" (here rendered "life") is also the organ of breathing and "wind" is also spirit. In both cases, both meanings are at work here.

15 ܒܟܝ ܗܘ ܕܢܣܒ ܠܗܘܢ ܕܐܬܝ ܘܐܦܠܚ ܒܗ:
ܘܐܦܝܩ ܟܝ ܒܗܘܢ ܕܪܚܡ ܠܐ ܢܫܬܟܚ ܠܗ̈ܘܢ:
ܐܠܐ ܟܝ ܡܢ ܒܗܘܢ ܕܢܬܒ̈ܗܬ ܗܘ ܕܢܬܒ̈ܗܬ ܒܗ:
ܒܟܝ ܚܛ̈ܐ ܒܢܝ ܐ̈ܕܡ ܕܐܦ ܐܢܐ ܡܢ ܟܝ:
ܗܡ ܠܐ ܙܕܩ ܢܡܢ ܘܣܒܪ ܒܐܦܣܝܩ ܠܗ:
20 ܐܢ ܚܛ̈ܐ ܒܣܒ ܣܓ̈ܢ ܐ̈ܢܫ ܒܟܠ ܙܒܢ:
ܕܐ ܠܟ ܘܟ̈ܟ ܢܫܬܟܚ ܒܗܡ ܠܐ ܐܫܬܟܚ ܠܗ:
ܒܒܚܪ ܟܝ ܚܛ̈ܐ ܐ̈ܢܫ ܘܠܐ ܐܫܬܟܚ:
ܐܚ ܟܝ ܫܐ ܒܢܝ ܐ̈ܕܡ ܕܐ ܟܬ̈ܒ ܠܗ:
ܒ̈ܐ ܟܝ ܐܦ̈ܘܬ ܘܠܐ ܐ̈ܢܫ ܘܚ:
25 ܐܠ ܚܘ ܐ̈ܠܗ ܘ̈ܐ ܒܢ̈ܐ ܗܝ ܐ̈ܬ:
351 ܘܐ̈ܢ ܐ̈ܢܫ ܐ̈ܡ̈ܐ ܕܒ̈ܐ ܘ̈ܐ ܒܢ:
ܐ̈ܢ ܟܝ ܒܗܘ ܐ̈ܬ ܠ̈ܐ ܘ̈ܐ ܐ̈ܢ:
ܐ ܐ̈ܢ ܕ̈ܐ ܘ̈ܐ ܐ̈ܢ ܐ̈ܡ̈ܐ ܘ̈ܐ ܒ̈ܐ ܐ̈ܢ ܐ̈ܢ ܐ̈ܢ

You have granted us all these things as we have desired.
Do not, Lord, neglect us, if we neglect what is good for us.

II. WE HAVE BEEN GRANTED THE RICHES OF SCRIPTURE

Compel us, our Lord, and transform our evil desire
So that it may flee from wicked things that are abominable to You.
The teacher compels the child to learn when he does not desire to.
The father, too, flatters the son when he gives him something.
There is no love that is like Yours when You give something,
Neither that of teachers, nor masters, nor fathers.
It is easy for You to bear all the burden, because of the loving mercy embedded within You,
So if you compel when you give something, it is proper for You.
Open up our ear to lovingly hear Your story,
For it very much tends toward the desiccate speech of vanities.
You have restored the captivity. Do not allow it to abandon You
For one thing after another while it tends towards desires.
Oh shining Son, grant us Your love, that we may speak through it,
And capture some listeners, to accept what we have to say with love.
The Word of Life stands plainly revealed like the light,
And grants riches and hidden treasures to the one who listens to it.
All the good things have been given to us by God,
But if bad things are done, those are ours.
The King's highway is without roadblocks for the one who travels it,
But the one who wants to stray from it will encounter error.

35 ⠓⠕⠅ ⠋⠁⠉⠑ ⠞⠕ ⠞⠓⠑ ⠅⠊⠝ ⠁⠍⠕⠝ ⠺⠓⠕ ⠉⠁⠍⠑ ⠞⠕ ⠞⠓⠑⠍ ⠁⠝⠙ ⠎⠁⠊⠙ ⠞⠕ ⠞⠓⠑⠍ ⠺⠓⠁⠞ ⠺⠁⠎ ⠞⠓⠑⠊⠗ ⠙⠑⠎⠊⠗⠑ ⠁⠝⠙ ⠺⠓⠁⠞ ⠺⠁⠎ ⠞⠓⠑⠊⠗ ⠏⠗⠁⠽⠑⠗ ⠁⠝⠙ ⠺⠓⠁⠞ ⠺⠁⠎ ⠞⠓⠑⠊⠗ ⠍⠊⠝⠙ ⠁⠝⠙ ⠺⠓⠁⠞ ⠺⠁⠎ ⠞⠓⠑⠊⠗ ⠎⠞⠗⠑⠝⠛⠞⠓ ⠁⠝⠙ ⠺⠓⠁⠞ ⠺⠁⠎ ⠞⠓⠑⠊⠗ ⠍⠊⠛⠓⠞

In Scripture are the meeting places, mile-posts, and dwelling places
From which all splendid things set-out and in which they reside.
Treasuries of gold, pearls, and precious stones
Are in Scripture; so whoever is poor is among the negligent.
The stories of the just men that are in Scripture are like the sea,
And who is able to fathom the sea and count its waves?

III. OF ALL ELISHA'S WONDROUS DEEDS, I SHALL SPEAK OF HIS ROLE AT THE SEIGE OF SAMARIA

Wonder prompted me to speak of Elisha,
But when I could not speak enough, silence overwhelmed me.[96]
But once I refrained, the wonder of his heroism goaded me on
To recount his splendors as much as my word is able to,
Inasmuch as his accomplishments are too sublime for the tongue.
I have not dared to encompass his splendors among discerning men.
Someone who sails the sea does not fathom its depth,
Nor does the swimmer count the waves among the breakers;
The mighty deeds and exploits that he has accomplished testify
That Elisha is too sublime for both speakers and listeners.
He achieved a victory in Samaria when it was besieged,
So I turned my attention now to it.

[96] This is a common topos for Jacob in speaking about the prophets. Compare the introductory stanza to homily 111 in vol. I.

ⵀⴰ ⵜⵎⵍⵄⵜ ⵜⵜⵣⵉⵔⵜ ⵏⵜⵜⴰ ⵙ ⵉⵙⵜⴰ:
ⵓⵎⵙⵙⵓⵔ ⵏⵎⵙⵙⵓⵔ ⵅⵓⵏⵜ ⴽⴰⵔ ⵜⵜⵓⵔⵉ⵵
ⵉⵣⵉ ⵓⵣⵓⵍⴰ ⵏⵜⵜⵙⵎⵔⵙⴰ ⵏⵜⵜⴰ ⵖⵓⵜⴰ:
60 ⵉⵎ ⵜⵎⵍⵄⵜ ⵜⴰⵎⴰ ⵓⵎⵎⵓⵔ ⵅⵓ ⵜⵎⵎⵓⵔⵜ ⵏⵜⵜⴰ ⵡⵓ⵵
ⵜⵜⵎⴰ ⵓⵎⵓ ⵜⵜⵜⴰ ⵓⵔⵉⵜⴰ ⵓⵎⴰ ⵜⵎⵍⵄⵜ:
ⵏⵜⵜⵓⵔ ⵅⵓⵏⵜ ⵜⵜⵜⵓⵔⵜ ⵜⵜⵜⴰ ⵜⵎⵎⵓⵔⵜ ⵜⵜⵜⵓⵔⵜ⵵
ⵜⵜⵜⴰ ⵜⵜⵜⵉⵔⵜ ⵎⵎⵓⵔ ⵜⵎⵎⵓⵔⵜ ⵜⵜⵜⵉⵔⵜ:
ⵜⵜⵜⵓⵔⵜ ⵅⵓⵏⵜ ⵜⵜⵜⵓⵔⵜ ⵜⵜⵜⴰ ⵜⵎⵎⵓⵔⵜ ⵜⵜⵜⵓⵔⵜ⵵
65 ⵜⵜⵜⵉⵔⵜ ⵜⵜⵜⵓⵔⵜ ⵜⵜⵜⴰ ⵜⵎⵎⵓⵔⵜ ⵜⵜⵜⵉⵔⵜ:
ⵜⵜⵜⵓⵔⵜ ⵅⵓⵏⵜ ⵜⵜⵜⵓⵔⵜ ⵜⵜⵜⴰ ⵜⵎⵎⵓⵔⵜ ⵜⵜⵜⵓⵔⵜ⵵
353 ⵜⵜⵜⵉⵔⵜ ⵅⵓⵏⵜ ⵜⵜⵜⵓⵔⵜ ⵜⵜⵜⴰ ⵜⵎⵎⵓⵔⵜ ⵜⵜⵜⵓⵔⵜ:
ⵅⵓ ⵜⵜⵜⵉⵔⵜ ⵅⵓⵏⵜ ⵜⵜⵜⵓⵔⵜ ⵜⵜⵜⴰ ⵜⵎⵎⵓⵔⵜ ⵜⵜⵜⵓⵔⵜ⵵
ⵉⵍⵍⴰ ⵉⵎⵓ ⵓⵣⵓⵜ ⵜⵎⵎⵓⵔⵜ ⵅⵓⵏⵜ ⵅⵓⵏⵜ:
70 ⵍⵍⴰ ⵅⵙⵓⵔ ⵅⵓⵏⵜ ⵜⵎⵎⵓⵔⵜ ⵜⵜⵜⵉⵔⵜ ⵅⵓⵏⵜ⵵
ⵓⵣⵓⵔ ⵅⵓⵏⵜ ⵅⵓⵏⵜ ⵓⵅⵓⵜⴰ ⵅⵓⵏⵜ ⵅⵓⵏⵜ:
ⵅⵓⵔⵣ ⵜⵜⵜⴰ ⵜⵜⵜⵓⵔⵜ ⵜⵜⵜⵉⵔⵜ ⵅⵓⵏⵜ⵵
ⵎⵣ ⵜⵔⵙⵓ ⵅⵅⵓ ⵡⵓⴰ ⵅⵎⵎⵓⵔⵜ ⵅⵣ ⵉⵎⵙⵅⵎⵜ:
ⵜⵅⵅⵓⵡⵓ ⵅⵎⴰ ⵅⵎⵎⵓⵔⵜ ⵜⵜⵜⵓⵔⵜ ⵅⵓⵏⵜ⵵

Let us thus refrain from the many things he had done
And talk about a single one, which is also a great wonder for those who are discerning.
The great army of the Edomites had surrounded Samaria
And strongly pressed in upon it greatly from every side.
The walled and armored city was in distress
Due to the fearsome pursuers' onslaught that seized and distressed it.
Armies had surrounded it that were extremely numerous,
And it was enormously frightened and disturbed by the legions.
The royal city bolted the gates and fortified the walls,
And the besieged people secreted within it were in shock.
Its byways were devoid of those coming and those going
And were devoid of the living; and famine troubled the glorious city.
The rations were used up and the famine grew stronger for the besieged people.
Its stores ran out and its bad condition grew bitterly severe.
Whoever attends to prophetic scripture carefully
Will study that distress that occurred there:[97]
Impure meat was being sold for the price of that of good quality,
And doves' dung transferred at a high cost. 2 Kgs 6:25

[97] Is Jacob referring only to the following verse with this cryptic comment or to the entire story that follows? Bedjan, by his insertion of a stanza division at this point, apparently thinks the former is the case. The obvious allusion would be to the selling of doves in the temple described in the gospels (Matt 21:12, Mark 11:15, John 2:14.)

75 ﺍﻟﻠّٰﻪُ ﻣِﻦْ ﻫُﻢْ ﻫَﻴَّﺌَﺎ ﻭَﻫﻨَّﻢ ﻛﻪ:
ﻣﻜﻼ ﺑِﻪ ﺗَﺎﻫَﺪ ﻭُﺍﻫ ﺍﻭَﺍ ﻫَﻮ ﻛَﺒُﻨَﻮﻫَﻢ۞
ﺣَﺮ ﻭِﻫُﺍ ﻛﻌُﻤﻨَﻢ ﺳُﻠُﺎ ﻭَﺣُﺍ ﻭَﺍﻭَﻩُﻤُﺎ:
ﻩَﺍﻫﻴَّﻢ ﻛَﺮَّﻭﻫ ﻫُﻢ ﻫَﻼ ﻛَﺸَّﻪ ﺍَﻫَﻤُﻠَّﻢ۞
ﻫﻮُﺍ ﻫَﺎﻛﺮُﺍ ﻫﻌَّﻴﻠُﺍ ﻭﻫَﻮَّﺍ ﻫﻌَﻨَّﺎ ﺭَﻣُﺍ:
80 ﺣﻬَﺎﻭﻫُﺍ ﻭﺳَّﻼ ﻭَﺍﺳﻮُﻩ ﻩَﻜﺮُﻩ ﻫُﻢ ﻭَﻭَّﻫُﺍ۞
ﺍَﺍﻫَﻨﻬَﻪ ﻭِﻩَﻩ ﻣَﺘﻜُﻬُﺍ ﻭُﻫ ﻫَﻴَّﻤﻠَّﻢ:
ﻩﺍُﻜﻢ ﺑُﺎ ﻫُﻢ ﻛَﻴَّﺌَﺎ ﻫَﻨَّﺎ۞
ﻫﻌَّﻤَّﻢ ﻫَﻜﺤَّﺎ ﺍَﺳﺎ ﺍَﻭَﻫ ﻫﻬَﻴَّﻨَﺎ ﻫَﻮَّﺍ:
ﻩَﻩُﺍ ﻫﺮَّﻩُﻫ ﻫَﻫُﻫ ﺳَّﻌُﺍ ﻭَﻫﻬَﻜَّﻮ ﻫُﻪ۞
85 ﺑَّﻮ ﺍَﻩﻮَﻣُﻪ ﻫُﻢ ﻫُﻜَﻨَّﺎ ﻩﻫُﻢ ﻫُﻘَﻨَّﺎ:
ﻩَﻣﻬَﻪ ﻣَّﺎ ﻩﻭَّﻫﻣُﻪ ﻫَﻌُﻫ ﻛَﻌﻬَّﻜَﻤُﺍ۞
ﻛَﻨَﻫ ﻫُﻮَّﻩُﻫ ﻩَﻫﻢ ﻫَﻌُﻫ ﻫَﻜَﻨَّﻫ ﻭَﻣَّﻌ:
354 ﺍِﻫُﻪُ ﺍَﻩَﻢ ﻩﻫَﻌَّﻩ ﻛَﻌﻬُﻪ ﻫَﻨَّﻤُﻠَّﻢ۞
ﻫَﻢ ﻭَﻫﻠَّﻬ ﻛﻪ ﻛَﻼ ﻫَﻨﻩُﻫ ﻭَﻫَّﻌُﻫُﺍ:
90 ﻫَﻌﻬُّﻫَﻼ ﻭَﻩَﻩ ﻫَﻩ ﺍَﻫَﺮُﻫ ﻭَﻫﻩُﻫ ﺍَﻫُﻢ۞
ﻫَﻌﻨُﻫ ﻠُﻌﻬُﺍ ﻫَﻠَّﻬَﻨَﻫ ﻠُﻌﻬُﻫ ﻫَﺮَﻭَّﻫ ﻭِﻩُﻫ:
ﻩَﻣَّﻪ ﻩَﻩُﻫ ﻫَﻌَّﻤَّﻪ ﻭَﻫَّﻨُﻫ ﻫَﻌﻬَّﻤَّﻫ ﻭِﻩَﻩ۞

IV. WHAT A WOMAN MIGHT HAVE SAID TO HER SON BEFORE EATING HIM

What should I say about that famine that occurred there
In which women were forced to eat their children?
That women should eat their loved ones is a frightening and greatly shocking
Thing to hear, from which the sense of hearing itself recoils.
The famine destroyed the affection of the women who had born children
So that they would not pity their children as they were being killed.
They became destructive beasts instead of mothers
And, in distress, would eat the flesh of their beloveds.
The famine had driven out the motherly affection and made it flee
To be turned no longer toward the child who was being destroyed.
The famine's arrow struck the nursing mother; she fell to her knees,
And so that she could live, she began to eat of her dear one.
What a great shock, that a woman who has embraced an heir should kill him,
And that motherly love should disappear in sudden famine.
She did not tremble in fear, even when the boy was pleading beneath the knife,
Nor was she reduced to fear when her hands were swimming in his blood.
Nor while biting and eating flesh from her child
Did grief seize her or her heart move her not to eat.
She had been struck down and murdered by famine's sword
And was concerned only to keep herself alive by any means.
She had neither the affection of those who give birth
Nor even the love that mothers have toward their children.

ⵎⵄⵏⴰ ⵅⵎⵎⵓ ⵍⵍⵉ ⵢⵓⵔⵏ ⵙⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ:
ⵜⵉⵔⵔⵉ ⵏⵜⵜⴰⵏ ⵜⵉⵔⵔⵉ ⵏⵜⵜⴰⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ⵪
ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏ ⵜⵉⵎⵓⵔⵜ ⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ: 95
ⵜⵉⵔⵔⵉ ⵏⵜⵜⴰⵏ ⵜⵉⵔⵔⵉ ⵏⵜⵜⴰⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ⵪
ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏ ⵜⵉⵎⵓⵔⵜ ⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ:
ⵜⵉⵔⵔⵉ ⵏⵜⵜⴰⵏ ⵜⵉⵔⵔⵉ ⵏⵜⵜⴰⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ⵪
ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏ ⵜⵉⵎⵓⵔⵜ ⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ: 100
ⵜⵉⵔⵔⵉ ⵏⵜⵜⴰⵏ ⵜⵉⵔⵔⵉ ⵏⵜⵜⴰⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ⵪
ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏ ⵜⵉⵎⵓⵔⵜ ⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ:
ⵜⵉⵔⵔⵉ ⵏⵜⵜⴰⵏ ⵜⵉⵔⵔⵉ ⵏⵜⵜⴰⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ⵪
ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏ ⵜⵉⵎⵓⵔⵜ ⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ: 105
ⵜⵉⵔⵔⵉ ⵏⵜⵜⴰⵏ ⵜⵉⵔⵔⵉ ⵏⵜⵜⴰⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ⵪
ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏ ⵜⵉⵎⵓⵔⵜ ⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ:
ⵜⵉⵔⵔⵉ ⵏⵜⵜⴰⵏ ⵜⵉⵔⵔⵉ ⵏⵜⵜⴰⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ⵪
ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏ ⵜⵉⵎⵓⵔⵜ ⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ: 355
ⵜⵉⵔⵔⵉ ⵏⵜⵜⴰⵏ ⵜⵉⵔⵔⵉ ⵏⵜⵜⴰⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ⵪ 110
ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏ ⵜⵉⵎⵓⵔⵜ ⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ:
ⵜⵉⵔⵔⵉ ⵏⵜⵜⴰⵏ ⵜⵉⵔⵔⵉ ⵏⵜⵜⴰⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ⵪
ⵜⵉⵎⵣⵡⵓⵔⵜ ⵜⵉⵏ ⵜⵉⵎⵓⵔⵜ ⵜⵉⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ:
ⵜⵉⵔⵔⵉ ⵏⵜⵜⴰⵏ ⵜⵉⵔⵔⵉ ⵏⵜⵜⴰⵏ ⵜⵉⵎⵣⵡⵓⵔⵜ⵪

Perhaps that wretched woman said to that child
While killing him to eat of him, that she was forced to do it:
"The famine seeks kill both me and you! What I shall do to you
Is a terrible calamity, but there is no way for the two of us to survive.
Should I die in the sudden famine, who shall keep you alive?
Come, be emergency food for me; perhaps I shall live.
I squeezed out my breasts' flesh for you, my son, and also reared you.
From my bosom I became your nourishment, so that you could become a man.
The wheel has turned and the bad times have come,
So that now I must eat of you, for I am forced to.
At one time I gave you to eat of my limbs,
But now this time demands of me to eat of you.
Whether I eat of you or not eat, child,
It is a terrible calamity in which no life for human beings is to be found.
The evil has grown so strong here that I and you both could die.
What do you gain if I die and then you do not live?
The famine is now killing me and you, and finishing us off,
So if I eat of you and live, one would be saved.
But if I should let you alone, the famine shall not let you live.
So die, then, that I might live of you when I have eaten you!"
Having talked to her son with these emotion-filled words,
She spoke, she killed, she cooked, and she ate. What a calamity!

ⴰⵎⵓⵔ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵙⵙⵓⵔⵏ ⵉⵎⵓⵔⵏ ⵙ ⵜⵎⵣⵡⵓⵔⵜ ⵜⴰⵎⴰⵣⵉⵖⵜ

V. THE KING LEARNS OF THE WOMEN'S AGREEMENT TO EAT THEIR CHILDREN

Two women made an agreement concerning their sons — 2 Kgs 6:28
That they would eat them because of the distress troubling them.
A difficult famine had suddenly come upon them and intertwined them,
And they had planned how to eat their loved ones.
The shady characters had determined to eat one on one day,
And so the one[98] acted honestly: they killed and ate him as they had said.
Then the time arrived for the agreed upon second one to come and die
To be food for the two of them just like the first.
But his mother had concealed that one so that he would not be destroyed,
For her affection had been heightened by the eating of that first one.
Then the mother of that first child that had been eaten
Rose to demand fulfillment of the agreement between the two of them.
Anger grew, and there were words between the two of them
To the point that it even came to be spoken of before the King.
That wretched, pain-filled woman approached the King
And recounted the affair to King just as it had played out.

[98] The text is awkward, as demonstrated by the variant ܗܘ ܒܪܗ ܕܗܘ ܐܢܬܬܐ "they killed the one (son) of the one (woman)" in the other ms. I have chosen simply to ignore the initial preposition.

ܐܝܟ ܕܐܡܪ ܒܫܘܠܡ ܐܢ ܠܐ ܢܫܬܟܚ ܠܟ ܐܦ ܒܚܕ ܡܢ ܐܚܝܟ ܠܒܪ ܐܢܫ ܕܢܦܠ ܒܒܝܪ ܘܠܐ ܒܒܝܬ ܐܚܝܘ ܘܠܐ ܒܐܡܗ ܘܠܐ ܒܐܒܝܗ ܘܠܐ ܒܐܫܬܬܐ ܘܠܐ ܒܒܢܝܗ ܘܠܐ ܒܒܢܬܗ ܘܠܐ ܒܥܒܕ ܘܠܐ ܒܫܦܚܬܐ ܘܠܐ ܒܒܗܡܬܐ ܘܠܐ ܒܓܒܪ ܕܒܝܬ ܕܪܓܠܘܗܝ ܕܐܢ ܐܝܬ ܠܗ ܒܗ ܡܕܡ ܕܢܬܟܠ ܒܗ ܒܫܘܠܡ ܐܦ ܒܚܕ ܡܢ ܐܚܝܟ ܠܒܪ ܐܢܫ ܕܢܦܠ ܒܒܝܪ ܘܠܐ ܒܒܝܬ ܐܚܝܘ ܘܠܐ ܒܐܡܗ ܘܠܐ ܒܐܒܝܗ ܘܠܐ ܒܐܫܬܬܐ ܘܠܐ ܒܒܢܝܗ ܘܠܐ ܒܒܢܬܗ ܘܠܐ ܒܥܒܕ ܘܠܐ ܒܫܦܚܬܐ ܘܠܐ ܒܒܗܡܬܐ ܘܠܐ ܒܓܒܪ ܕܒܝܬ ܕܪܓܠܘܗܝ ܕܐܢ ܐܝܬ ܠܗ ܒܗ ܡܕܡ ܕܢܬܟܠ ܒܗ

140 ܒܫܘܠܡ ܐܦ ܒܚܕ ܡܢ ܐܚܝܟ ܠܒܪ ܐܢܫ ܕܢܦܠ ܒܒܝܪ ܘܠܐ ܒܒܝܬ ܐܚܝܘ ܘܠܐ ܒܐܡܗ ܘܠܐ ܒܐܒܝܗ ܘܠܐ ܒܐܫܬܬܐ ܘܠܐ ܒܒܢܝܗ ܘܠܐ ܒܒܢܬܗ ܘܠܐ ܒܥܒܕ ܘܠܐ ܒܫܦܚܬܐ ܘܠܐ ܒܒܗܡܬܐ ܘܠܐ ܒܓܒܪ ܕܒܝܬ ܕܪܓܠܘܗܝ ܕܐܢ ܐܝܬ ܠܗ ܒܗ ܡܕܡ ܕܢܬܟܠ ܒܗ

145 ܒܫܘܠܡ ܐܦ ܒܚܕ ܡܢ ܐܚܝܟ ܠܒܪ ܐܢܫ ܕܢܦܠ ܒܒܝܪ ܘܠܐ ܒܒܝܬ ܐܚܝܘ ܘܠܐ ܒܐܡܗ ܘܠܐ ܒܐܒܝܗ ܘܠܐ ܒܐܫܬܬܐ ܘܠܐ ܒܒܢܝܗ ܘܠܐ ܒܒܢܬܗ ܘܠܐ ܒܥܒܕ ܘܠܐ ܒܫܦܚܬܐ ܘܠܐ ܒܒܗܡܬܐ ܘܠܐ ܒܓܒܪ ܕܒܝܬ ܕܪܓܠܘܗܝ ܕܐܢ ܐܝܬ ܠܗ ܒܗ ܡܕܡ ܕܢܬܟܠ ܒܗ

357 ܒܫܘܠܡ ܐܦ ܒܚܕ ܡܢ ܐܚܝܟ ܠܒܪ ܐܢܫ ܕܢܦܠ ܒܒܝܪ ܘܠܐ ܒܒܝܬ ܐܚܝܘ ܘܠܐ ܒܐܡܗ ܘܠܐ ܒܐܒܝܗ ܘܠܐ ܒܐܫܬܬܐ ܘܠܐ ܒܒܢܝܗ ܘܠܐ ܒܒܢܬܗ ܘܠܐ ܒܥܒܕ ܘܠܐ ܒܫܦܚܬܐ ܘܠܐ ܒܒܗܡܬܐ ܘܠܐ ܒܓܒܪ ܕܒܝܬ ܕܪܓܠܘܗܝ ܕܐܢ ܐܝܬ ܠܗ ܒܗ ܡܕܡ ܕܢܬܟܠ ܒܗ

150 ܒܫܘܠܡ ܐܦ ܒܚܕ ܡܢ ܐܚܝܟ ܠܒܪ ܐܢܫ ܕܢܦܠ ܒܒܝܪ ܘܠܐ ܒܒܝܬ ܐܚܝܘ ܘܠܐ ܒܐܡܗ ܘܠܐ ܒܐܒܝܗ ܘܠܐ ܒܐܫܬܬܐ ܘܠܐ ܒܒܢܝܗ ܘܠܐ ܒܒܢܬܗ ܘܠܐ ܒܥܒܕ ܘܠܐ ܒܫܦܚܬܐ ܘܠܐ ܒܒܗܡܬܐ ܘܠܐ ܒܓܒܪ ܕܒܝܬ ܕܪܓܠܘܗܝ ܕܐܢ ܐܝܬ ܠܗ ܒܗ ܡܕܡ ܕܢܬܟܠ ܒܗ

She was complaining to him, not that she was distressed over her child,
But distressed rather because her friend's son had been concealed.
Since she had been despoiled, and defrauded, and cheated,
She drew near and complained that the child should be turned over to her to eat.
Just as if she were complaining about some everyday matter,
She spoke her words—that the child who was concealed should come.
She cried out to the King, "Save me, my Lord, for I have been cheated!"
So the King set out to learn from her what the injustice done to her was.
"Let the Lord save you! For whence shall I save you,
For there is neither threshing floor nor wine-press for the besieged people? 2 Kgs 6:27
What is wrong, woman?" So she began to recount the wicked deed 2Kgs 6:28
Just as if it were a matter that should be spoken about openly.
She said to him that she killed and ate her son the previous day,
She along with her friend, and that she was demanding that she bring her son today.
"But now she has concealed the boy today and he is not there to come
So that we can eat him as we ate that one of mine yesterday!"

VI. THE KING THREATENS ELISHA WITHOUT JUSTIFICATION

The King was shocked by the shocking story that was told
And ripped his clothing and wailed and groaned over report he heard. 2 Kgs 6:30
He swore and threatened godly Elisha, 2 Kgs 6:31
That he would take off his head because of the frightening story he heard.

مُطُا هِوُا كَه كَه وُهنُهُا نَكَ هُكُوُهِ:
ٱلَا هنُهُا نَكَ وُهَالِهُوُا حزُا وُسخُنِاهِ۞
وُحرُمُا هِوُا هُحكُهُا هِوُا هُلِكُهُا هِوُا: 155
هُهنَكَ هُحكَكَ نَهقُنَا كَهَ لِكُا ٱهُمَكَ۞
أُسِ هُا وُمُطُا نَكَ هُهحزُنُا هسُهُا هُبُم:
أُهنُا هُكُهَ نُلٱا لِكُا وُهلِهُمَ هِوُا۞
هنُكَ كَه كَهُحكُهُا وُهُوُهسَهَ هُهَ هسَ وُلِكُهُا بُنُا:
هُنَه هُنُهسهُكِ هُنَه هُهَ هَكُلَا وُلَاكَه هُحكُهُا هُكَه هُهَه 160
بُهُنَا هُهَ هُنُا هُم أُهُا كِهَ أُهوُهَا هُبُا:
وُاهُلَا أُووُا هُلَا هُهزُوٱا كَهُحكُهُا وُسهُه۞
هُا كَهَ أُيَهٱا هُهنَكَ أُنُا حزُا هُهُا:
أُسِ هُهحزُنُا وُلَا هُهَكِ أُقُا نَهُهَكِ هِوُا۞
أُهنُا هِوُا كَه وُهنُهُا هُكَهُهُ هُكَهُكَ هُهَه: 165
هَه هُسخُنِاهِ هِاُحكُا كَهزُنَه أُهٱا هُهَه۞
هِوُا هُهنُهُكِ هِهِوُهكُكَ هِهِ لِكُا وُلَاٱا هُهَه:
وُاهُكَه كَه نَاهُهكِ وُاهُكُهكِ هِ وُهَه أُاهُكَه۞
هِوُا هِكِهَاوُا هُكَهُا كَهزُنُا وُهزُنُا وُاهُهكِ هِوُا: 358
هُرِوُا كَهُهَه هُهكِ هُكَهُا كَهُا وُهَه۞ 170
هُهُا هُكَم نَكَ هُكُهُا هُنُا:
وُنَهَه هُهَه هُهُكِ كَهزُنَا وُسُلَا وُهَه۞

Oh you, King! What harm did the Lord's Prophet do you
Who was quietly staying in his house and was besieged within the city just as you were? 2 Kgs 6:32
If it is the case that the women are eating their children, what is it that has happened
To the daughters of Samaria so that they killed and ate their loved ones?
If the Edomites are oppressing you, what is the repute of one who is
Neither troop-leader nor general, that he might do something for you?
What does the prophetic man owe you that here you are threatening
To take off his head as if he were an Edomite?
You have weaponry and you have generals!
Either go out and do battle, or do not threaten Elisha!
What should he do for the ones who have eaten their loved ones,
Or what might he do to the Edomites who have surrounded you?
Explain to Elisha whatever accusation it is that you have
On account of all of which you are threatening here to take away his head.

VII. THE KING SHOULD HAVE APPEALED TO ELISHA WITHOUT THREATS

The King of Samaria knew just what the man was
And was certain that had he wanted to he could have performed a rescue.
He understood that since he neglected the request,
The city was in distress, and its people were in distress, and he was not going to rescue it.
He imagined that had he merely prayed with the tip of his tongue,
His prayer would have gone out and destroyed thousands of Edomites.
If he were to summon fire, it would come down upon the outsiders,
And if he were to command the Earth with a gesture, it would have struck them down.

ⵉⵀ ⵅⵓ ⵎⵃⵃⴰ ⵏⵛⵎ ⵀⵎⵏⵏⴰ ⵎⵎⴰ ⵉⵀⵇⵇⴰ ⵀⵓ:
ⵡⵍⵍⴰ ⵃⵛⵎⵄⵀ ⵔⵃⵔⵓ ⵙⵛⵎⵀ ⵉⵀⵔⵏⵏⵉⴰ
ⵉⵏⵏⵀ ⵏⵇⵇⴰ ⵃⵜⵜⵓⵎ ⵉⵇⵅⵉ ⵉⵀ ⵎⵎ ⵎⵣⵣⵀ: 175
ⵅⵜⵏⴰ ⵀⵎⵏⵏⵎ ⵡⵎⵅⵜⵅ ⵙⵛⵜⵜⵓⵎⵔ
ⵏ ⵅⵜⵎ ⵅⵓ ⵉⵡⵇⵎⵏⴰ ⵉⵀ ⵎⴰ ⵅⵎⵀ:
ⵍⵍⴰ ⵣⵀ ⵅⵔⵓⴰ ⵄⵍⴰ ⵣⵜ ⵙⵍⴰ ⵎⵎ ⵜⵃⵛ ⵅⵓ
ⵎⵎ ⵙⵏⵜ ⵅⵓ ⵅⵔⵅⵏⴰ ⵃⵎⴰ ⵉⵀⴰ ⵅⵎⵀ ⵉⵡⵀ:
ⵉⵅⵀⵜ ⵣⵀⵀⵜ ⵉⵡ ⵎⴰ ⵣⵍⵡⵓⵀⵔⵡ ⵉⵡⵎⵓⵏⴰ⵪ 180
ⵉⵡ ⵅⵓ ⵉⵏⴰ ⵓⵍⵡ ⵅⵓ ⵜⵛ ⵙⵜⵅⵓⵍⵍⴰ:
ⵉⵀ ⵇⵀⵡ ⵉⵎⵜⵜ ⵉⵀ ⵍⴰ ⵍⵅⵣⵡⵔ ⵜⵍⴰ ⵅⵙⵙⵀ⵪
ⵎⵏⴰ ⵜⵃⵛ ⵃⵓⵅⵓⵔ ⵡⵇⵇⵍⵜ ⵙⵛⵜⵜⵓⵎⵔ:
ⵉⵀ ⵎⵎ ⵜⵃⵛ ⵍⵍⵡⵜⵎⵏⴰ ⵡⵎⵙⵙⵀ ⵅⵓ⵪
ⵎⵎ ⵜⵃⵛⵏⴰ ⵉⵎⵡ ⵅⵓ ⵙⵜⴰ ⵣⵔ ⵅⵙⵙⵀ: 185
ⵡⵙⵅ ⵇⵃⵓⵔ ⵍⵀⵇⵇⵍⵡ ⵣⵀⵀ ⵜⴰ ⵅⵔⵎⵀ ⵉⵡⵀ⵪
ⵃⵃⵃⴰ ⵀⵎⵏⵏⵎ ⵓⵔⵔ ⵡⵓⴰ ⵅⵓ ⵅⵔⵅⵏⴰ ⵃⵏⵏ:
ⵀⵣⵣⵔ ⵡⵓⴰ ⵅⵓ ⵡⵅⵇⵇ ⵅⵏⴰ ⵃⵛⵔ ⵇⵀⵓⵎⵏⴰ⵪
ⵃⵀⵀⵍⵇⵇⵍ ⵡⵓⴰ ⵡⵀⵍⵇⵇⵍ ⵡⵜⵀⵀⵣ ⵎⵎ ⵅⵇⵇⵍⴰ:
ⵅⵅⵔⴰ ⵀⵎⵔⵔⵍⴰ ⵃⵅⵅⵔ ⵃⵀⵀⵏ ⵎⵍⴰ ⵇⵜⵎ ⵅⵀⵏ⵪ 190
ⵜⵏⴰ ⵡⵓⴰ ⵅⵓ ⵡⵅⵇⵇ ⵔⵅⵇ ⵛⵣⵎ ⵅⵀⵏⵏ: 359
ⵅⵅⵍⵀ ⵜⵀⵀⵍ ⵏⵛⵃⵍ ⵅⵅⵇⵇⴰ ⵜⵜⵜⵀⵏⵏⴰ⵪
ⵔ ⵏⵜⴰ ⵅⵓ ⵅⵏⵀⵜⴰ ⵙⵍⴰ ⵅⵍⵍ ⵅⵜⵜⴰ:
ⵃⵜ ⵇⵀⵎ ⵅⵓ ⵍⵍⵜⵅⴰ ⵛⵣⵀⴰ ⵃⵅⵅⵍ ⵉⵏⵏ⵪

Had he sent forth his word, it would have gone out to their ranks
And would have flattened them and wiped them out with any fighting.
The King was besieged in the city and silenced by distress,
And it did not trouble him that the women had eaten their loved ones.
This king was the son of blood-thirsty Jezebel
And was prepared to renew his mother's action.
He knew of Elisha that he had the power,
So why did he not appeal to him without threatening action?
The city was besieged due to the sins of the people,
But the fool was threatening to cut off that Saint's head.

VIII. ELISHA PROMISES RELIEF

Elisha, then, sitting in his house, sensed
That the King was threatening and had sent to take away his head.
Through those spiritual powers of sight that he had,
He saw the messenger who had gone out to come for the matter.
And, while being distant, he saw the hateful deed up close
And told the elders who were sitting with him about the messenger. 2 Kgs 6:32
Like a judge, they were arguing with him to bring peace
And to rebuke the Edomites and make them flee,
And that he should provide plenty in distressed Samaria
And that he should grant all blessings to the besieged people.
They knew of him that he had the power to do these things
And were threatening to take off his head in great anger:

195 ئەگەر هەڵەیەک لە هەڵسوکەوتی ئەندامێکدا ڕوویدا،
یان ئەرکێک بەجێ نەهێنرا، دەبێت ئەندامەکە
سزا بدرێت بەپێی ڕێنمایی ناوخۆیی کۆمەڵگا.
ئەو سزایانەش دەبێت لەگەڵ تاوانەکە
ڕێژەیی بن و بەپێی جۆری هەڵەکە جیاواز بن.
200 سزاکان دەبێت جۆرێک لە ڕێزگرتن لە خۆ و
کۆمەڵگا بپارێزن و ڕێگە نەدەن بە هیچ
جۆرە زیانێک بە ناوبانگی کۆمەڵگا.
سزاکان دەبێت بەپێی ئاستی هەڵەکە
جیاواز بن و لە ئاستی یەکەمەوە دەست پێ بکەن.
205 ئەگەر ئەندامێک هەڵەیەکی گەورەی ئەنجام
دا، دەبێت سزایەکی قورستر وەربگرێت.
سزاکان دەبێت ڕێگە نەدەن بە دووبارەبوونەوەی
هەڵەکە و هانی ئەندامەکە بدەن بۆ
گەڕانەوە بۆ ڕێگەی ڕاست.
سزاکان دەبێت بە شێوەیەک بن کە
ڕێگە نەدەن بە دروستبوونی کێشەی نوێ.
210 سزاکان دەبێت بە شێوەیەک بن کە
ڕێگە نەدەن بە دروستبوونی کێشەی نوێ.
سزاکان دەبێت بە شێوەیەک بن کە
ڕێگە نەدەن بە دروستبوونی کێشەی نوێ.
360 سزاکان دەبێت بە شێوەیەک بن کە
ڕێگە نەدەن بە دروستبوونی کێشەی نوێ.
215 سزاکان دەبێت بە شێوەیەک بن کە
ڕێگە نەدەن بە دروستبوونی کێشەی نوێ.

"Make the Edomites flee or you die!"
They demanded peace and great plenty of him without arguing.
But that man, who was filled with the Spirit of God,
Endured the vexation and did not become angered at the brazen men.
They had not perturbed him when they were threatening to put him to death,
But instead he endured them and answered them and calmed them down.
Heroically he motivated himself for a miracle
And raised his voice in prophecy and great wonder:
"Tomorrow there will be peace! Tomorrow there will be plenty and a great wonder! 2 Kgs 7:1
Tomorrow the city shall open its gates in confidence.
Tomorrow the besieged of the town shall emerge from the distress
And the famished shall be satisfied and forget the famine that has ravaged them.
Tomorrow at the gate of Samaria the entire nation shall find
A large measure being sold for a small price!" 2 Kgs 7:1

IX. WHY THE PROPHET'S PROMISE WAS FULFILLED

The Prophet spoke by divine revelation,
But the King's retinue held the greatness of the word in contempt.
They had been threatening to take off his head because of the famine,
And when he promised that there would be plenty, they did not believe it.
The chief of the soldiers began to speak against him
With a haughty spirit that was not anything near belief:

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ⵔⵓⵃ ⵍⴰ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵡⵉⵏⵜ ⵜⵜⵡⵉⵏⵜ ⵜⵜⵡⵉⵏⵜ⵽
ⵜⵜ ⵉⵎ ⵜⵜⵍⴰ ⵜⵜⵉⵔⵉ ⵉⵎⵍⵍⴰ ⵉⵎⵙ ⵜⵜⵓⵜⴰ:
220 ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵙⵙⵓⵔⵉⵏ ⵜⵜⵙⵙⵓⵔⵉⵏ ⵜⵜⵙⵙⵓⵔⵉⵏ⵽
ⵍⴰ ⵉⵜⵜⵡⵉⵏⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵉⵜⵜⵡⵉⵏⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵉⵜⵜⵡⵉⵏⵜ ⵜⵜⵔⵔⵉⵃⵜ:
ⵍⵍⴰ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵍⵍⴰ ⵜⵜⵙⵙⵓⵔⵉⵏ ⵜⵜⵙⵙⵓⵔⵉⵏ⵽
ⵜⵜⵎⵎ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵉⵔⵉ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ:
ⵜⵜⵓⵎⵎ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ⵽
225 ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵎⵎⴰ ⵜⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ:
ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵎⵎⴰ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ⵽
ⵜⵜⵙⵙⵓⵔⵉⵏ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ:
ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ⵽
ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ:
230 ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ⵽
ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ:
ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ⵽
ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ:
ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ⵽
361 235 ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ:
ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ ⵜⵜⵔⵔⵉⵃⵜ⵽

"If the windows in the heavens on high do not open
There is no way for the thing you are speaking about to occur!"[99] 2 Kgs 7:2
The elect one says, "You will in fact see just what I have said,
But you shall not eat from that plenty once you have seen it!" 2 Kgs 7:2,19
The Prophet was able to do just as he said.
His was the Word and God's the great act.
The Lord's Spirit was speaking through him by revelation,
And he, God, fulfills His words—everything his says to him.
Peace and war were found at the tip of his lips,
So that he might say the word and the matter would swiftly come to pass.
He promised that there was going to be peace and there was going to be plenty,
And there was going to be a festival full of good things and ease.
And God wished to bring his word to pass just as he had promised,
So He made the Edomites flee through a miracle.

X. THE LORD MADE THE EDOMITES HEAR THE SOUNDS OF A GREAT ARMY

So the Lord gestured to the Hosts[100] mightily
And they ran about making frightful loud noises and made them flee. 2 Kgs 7:6
Snorting horse, crashing weaponry, noisy people—
A great host threatening and rushing to battle—
Frightful noises that were heard out of a whirlwind—
Of horses and men that were greatly threatening to do battle—

[99] This is an interesting negative re-phrasing of the biblical text. The Hebrew text is a complicated hypothetical question: "Even if the Lord would make windows in heaven, might this thing happen?" The Peshitta then changed it to "if the Lord makes windows in heaven this will happen."

[100] The Heavenly Hosts; see line 269.

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Frightful clamor and the sound of soldiers along with their guileful
Threats that they would destroy the Edomites—
Sounds ringing in their ears from behind them—
Ambushes that sprang up on every side upon the camp—
Ranks running to capture the Edomites—
A great clamor like the sound of a sea of armies—
The Lord sounded frightful noises into their ears
And threw shock and tumult into their imaginations:
The sound of weaponry and the sound of mighty horsemen,
The grinding of teeth and the challenges of attackers—
He terrified them, delivered them, and made them flee
By the sounds of mighty legions they were hearing.
The Hosts of God's realm made all kinds of loud crashing noises
Like that of a battle, with great commotion.
It was that camp which was usually with Elisha,
Protecting him from injuries wherever he would go.
Those were the horse and the riders who were with him
When the Edomites had wanted to capture him.[101]
That troop of Fire that the disciple had seen
Which filled the mountain—that one drove the Edomites away.
The army that had brought phantasms and misled them—
This is the one the sounded the noises and made them flee.
At one time the Prophet had confused the eyes of the Edomites.
The other time he sounded confusing noises in their ears.

[101] This episode is described in detail in homily 120.

362 ⠥⠓⠕⠙⠁ ⠍⠎⠉⠓⠙⠁ ⠕⠍⠇⠁ ⠽⠑⠊⠞⠁ ⠉⠕⠅⠁⠁⠎⠕⠍:
⠕⠽⠓⠕⠙⠞⠕⠍ ⠺⠎⠉⠓⠽⠅⠍ ⠕⠍⠕ ⠓⠕ ⠇⠁⠺⠕⠙⠞⠕⠍⠁⠄
⠛⠇⠁ ⠺⠁⠙⠍ ⠽⠁⠇⠁ ⠁⠺⠞⠕⠍ ⠙⠍ ⠓⠕⠑⠇⠺⠕⠍:
260 ⠓⠛⠁⠞⠁ ⠺⠃⠽⠙⠕ ⠙⠍ ⠛⠇⠁ ⠽⠓⠓⠍ ⠽⠇⠁ ⠙⠓⠎⠝⠑⠇⠁⠄
⠙⠓⠺⠁ ⠺⠥⠕⠍⠽⠍ ⠽⠓⠑⠗⠺⠕⠇⠁⠁⠕⠍:
⠺⠕⠽⠁ ⠺⠽⠁ ⠁⠍ ⠕⠇⠁ ⠍⠙⠁ ⠺⠍⠞⠽⠓⠁⠁⠄
⠁⠓⠙⠙ ⠕⠝⠥⠁ ⠛⠇⠁ ⠺⠍⠞⠁ ⠽⠓⠽⠁⠺⠞⠕⠍:
265 ⠕⠇⠁ ⠺⠍⠥⠁ ⠕⠍⠇⠁ ⠛⠞⠓⠁ ⠺⠓⠗⠍⠑ ⠽⠕⠕:
⠍⠎⠥⠺⠕ ⠓⠞⠁ ⠕⠛⠽⠥⠁ ⠺⠍⠞⠓⠽⠁⠞⠁⠄
⠙⠓⠢⠺ ⠁⠝⠍ ⠕⠁⠓⠙⠛⠁ ⠁⠝⠍:
⠓⠛⠇⠁ ⠺⠙⠍⠛⠁ ⠓⠽⠓⠍⠎⠍⠁⠁⠄
⠍⠞⠽⠓⠁⠁ ⠺⠙⠍ ⠽⠓⠽⠍⠎⠍ ⠓⠛⠇⠁:
⠕⠁⠺⠛⠙⠕ ⠕⠗⠽⠁ ⠕⠍⠞⠓⠁⠁⠄
270 ⠓⠛⠽⠓⠙⠛⠛⠍ ⠁⠕ ⠺⠍⠞⠁ ⠗⠕⠙⠁ ⠺⠁⠁⠄
⠙⠓⠎⠝⠑⠁ ⠕⠥⠁ ⠕⠙ ⠺⠓⠙⠃⠁ ⠵⠃ ⠉⠎⠛⠙:
⠕⠓⠎⠝⠑⠵⠁ ⠉⠕ ⠙⠍ ⠞⠕⠎⠞⠁ ⠉⠓⠛ ⠺⠵⠁⠇ ⠕⠥⠁⠄
⠕⠙⠉⠍ ⠁⠝⠍ ⠺⠓⠛⠁ ⠞⠕⠺⠓⠁ ⠺⠇⠍ ⠕⠥⠁ ⠉⠓⠙⠙:
⠺⠃ ⠉⠍⠍ ⠕⠥⠁ ⠁⠺⠞⠓⠁⠁ ⠺⠕⠵⠕⠺⠕⠎⠍⠄
275 ⠽⠓⠺⠁ ⠺⠝⠛⠁ ⠙⠕ ⠺⠎⠁ ⠕⠥⠁ ⠙⠕ ⠙⠉⠓⠎⠍⠁:
⠺⠓⠇⠁ ⠓⠛⠺⠁ ⠙⠕ ⠵⠝⠺⠁ ⠇⠥⠁ ⠁⠺⠞⠓⠁⠁⠄
⠎⠇⠁ ⠺⠇⠍⠙ ⠓⠵⠽⠞⠽⠍⠁ ⠕⠇⠓⠽⠙ ⠁⠝⠍:
⠓⠕⠍⠕ ⠁⠥⠁ ⠺⠇⠓⠙⠛ ⠛⠇⠁ ⠕⠁⠓⠙⠛ ⠁⠝⠍⠄
363 ⠙⠍⠁ ⠵⠝⠓⠙⠇ ⠙⠗⠙ ⠵⠞⠁ ⠺⠇⠁⠺⠞⠁⠁⠄
280 ⠙⠗⠙ ⠛⠇⠁ ⠓⠽⠞⠁⠁ ⠁⠍⠙ ⠓⠓⠁⠺⠞⠕⠍⠄

That camp of God's realm that was with him
Had gone out and made the noises and driven them away.

XI. THE EDOMITES FLEE FROM THE ONCOMING PHANTOM ARMY

So the Edomites heard and were frightened, and were dismayed
By the frightful sound of the warriors that had terrorized them,
They said: "The King of Samaria sent and hired
armies and kings of the nations and brought them with him— 2 Kgs 7:6
Equipped and warlike servitors to destroy our country![102]
Look here! The Egyptians and the Hittites, together with the Hebrews,
Are coming mounted! Who is able to confront them?
Frightening, enthused people, girded for battle,
Rushing for a fight, who cannot be kept from taking spoil,
Who are cannibals and are thirsting for the Edomites' blood!
Come on, let us escape! They are not far from the camp!"
The fear of death drove out the Edomites.
They were startled and confused, and neglected their belongings—
The wretches abandoned pitched tents and all sorts of riches,
For in the whole World life is more loved than riches.
Gold and silver are ignored in the presence of death,
For a droplet of life is better than anything in the World.

[102] Bedjan's text is here lacking the first line of the couplet.

هُ مَعنَّىلُا وِحْسَ لَىلَا وَّلُا لَكْلُا وِحْسَ هُلُا حَقْدَ:
هَ تَعقَسَ هِوُا حَبَّا قُلْا ەلْيَوْا أَنَى۞
ەَمعَّدَ ەَوشَدَ أَوَّةهُتْا ةاهلَّوْهِ هِەَ:
حفُلُا وِسَّلُا وَّعتَّحلُتْا وَّاوقَد أَنَى۞
285 ةاهَد هُصَ وِهَحكُا وِهُمنَّم حَبَّوَ ةلَّكَ:
مَتكُملُا ەهَحكُا وِحَقعُا لَىلَّم حَقْدَ۞
كَتبُا وَّمُا ەَعتَّحلُتْا وِتسَّوَد أَلَوَّ۞
هُا هَّرؤُتْا ەهُا شلُتْا كَم كَحتُتْا:
وَصَّم ةلْيَم ەهَنَّه هَمعَّس تلَوَّم أَنَى۞
290 اِنعُا وِمَتْلَا حكَّتحَا وَّمَّد كَلَا أَەلَّەهُا:
كَةوَلُا وَةَّمصَّم ەتهصَّم حَبلُا لَا هَمأَسلَّم۞
وِاِنعُا أَهكَّم ةَرهَّم كَبهُا وَّاوَّةهُتْا:
أَه تَمقَّكَلَّ لَا وَّسَّمصَّم هَّم هَمعَّنَّىلُا۞
وَّسكَّم هَمهُا لَّيَوْا أَنَى لَّاوَّةهُتْا:
هُ/ه ةاهَوَّةلَوْه ەوقَّاوَّةه أَّبوُا حصَّسَّتنَّةَ۞
هَمعَتْا نَّعتَّا ەتَّەاوُا هَّكَّه هَحَّەه وُّةتُا:
وِمَتْا وَسَّمصَّم لَّهَ هَّم تَّەاوُا حنَّكهُا هَّكَّه۞
وَّەحُا ەهَّاهُا حَ: وَّاوَ هَمهُا هَّعلَّم أَنَى:
وِلَّهَلُا وِمَتْا هَّم هَّلَا وَّاوَ هَّه حنَّكهُا لَّحُا هِ۞

Possessions are precious until one stares Death in the face,
For if Death has shown itself, possessions become shameful.
An hour of life is much more precious than treasures,
And a person would not exchange life for all the gold in the World.
The Edomites left behind everything they had and fled,
For they thought that Death had come to pounce upon them.
They grabbed at their lives and neglected their worldly goods,
For there is no way for riches to take the place of life.
As they were fleeing, the alarming sounds were frightening
Anyone who had taken something with him and making him toss it away.
In haste he would only hurry to save himself
And would not be sorry if he tossed away the gold and not his own life.
Fleeing, they tossed away their equipment at the clanging
Of those sounds that were being heard incessantly.
Alarming thundering of the frightening sounds of hosts
Pursued them and made them flee from the camp.
Those sounds did not allow them any moment at all
To take anything that had been kept in the camp.

XII. WHY THE EDOMITES WERE MADE TO ABANDON THEIR SUPPLIES

Whatever had been in the camp was kept for
The great festival proclaimed by Elisha.
So the Edomite was not allowed to take anything
He had acquired, for it was kept to belong to the Hebrews.
The Prophet evaluated how and how much all the provisions
Which were in the Edomites' camp were to be sold for.

وسمم شيئا حزنا بعدما كان لها 364 300
من ضوء:
أن هي كانت مثل نحلة حائرة
تبحث عن شيء ما لا تعرفه:
لا حلم في عينيها ولا خوف
كل ما في وجهها هدوء
يشبه بحيرة لم يمسسها أحد 305
سوى ظل السحاب العابر:
وكأن الزمن لا أمس فوقها ولا غد
بل نفس واحد كلما تنفست:
قالت وهي تحدق في الماء
كأنها تسمع ما لا نسمع: 310
لا شيء هنا يشبه ما تركناه
هنا كل شيء ساكن ولكنه حي:
هو يتنفس بطريقة لا نعرفها
ونحن نقف على حافته كالغرباء:
قال وهو ينظر إلى انعكاسه في الماء 315
كأنه يرى وجها آخر في عمقه
يعرفه ولا يعرفه:
وكأن الماء ليس فاصلا بل ذاكرة
تحفظ كل من انحنى عليها:
لا عجب أن الناس تأتي إلى الأنهار 320
كلما ضاقت بها الأرض: 365
في الماء تجد ما فقدته
وفي عمقه تخاف ما تعرفه:

So the Edomite was not allowed to load up anything
Of all that which had been collected in the camp.
The besieged of Samaria had been invited to the meal
Of the Edomites, so they were unable to load up[103] with anything.
They left it behind and fled, and anyone who was courageous enough to take something,
Tossed it away on the way to belong to those who were besieged.
The Lord is able to perform heroic, mighty deeds,
And in His hands are placed all the victories of all the victors.
Where He wishes to make a people victorious, He makes a slight gesture[104]
And he makes the people victorious by means of the gesture alone, without any fighting.
He made the Edomites flee from the camp
And summoned the besieged people to rise up in victory.

XIII. A FESTIVAL IS CELEBRATED

The governance of God's realm performed a wonder
In that good news should come to the people by means of some lepers. 2 Kgs 7:10
They went and brought the good tidings to the besieged people,
And good reports were being heard out of every mouth.
The besieged city opened its gates and its squares lit up,
And it rejoiced having seen peace and plenty and heartfelt joy.
The rich became rich, the poor took spoil, the famished became satisfied,
And throughout the nation the faces that had been dark shone.

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[103] Reading ܡܫܟ̈ܚ; as Bedjan notes, the text is in error.

[104] For the divine *remzo* see to homily 112, line 128 in vol. I.

وَلَا عَكَّمَ وَهُا وَيْهِمْ هَيْمِ أَوْهِهُا:
325 هُم ثَلا هَيْمِ وَهِضَّهِ وَهُا حِكْمِ هُمِنَّهُ!
سَتَقَا وَهُضِمِ وَاوَّهِهِ وَهِ كَلا هُوَّهُا:
وَاوَّةَهُمَا وَيْهِمْ لَا أَهِضَّهِ وَهِ.
هَضَّهِهِ هُضِمِ هُمِنَّهِ وَامُا وَكَضَّ نَهِهِ هُهِكَ:
هِمُهِ وَهُا حأَوِمُا وَيْهُا كَهُكِ وَسَمَّهِ وَهِ.
330 هُمِنُا هُهِهِ وَيْهِهِ مَيْلَا وَكِيضَّوَاُا:
وَكَاتِوَهِ هَتَهُ ثَلا رُقُاُا وَثَلا رُقُتَا.
أَمُا وَحُنَا مَرُا كَضَّهُا ذَهِرَا وَهِ لُلا:
وَلُا مِنُحُا مَرُهِ كَضَّهُا كَضِهِرُا كَكَمَهِ.
أَضِهِ أَنَمِ لَاوَّةَهُمَا هُمِ هُهِمِّهِ!
335 وَمِنُا كَضَّهُا سَمَعُا وَيَهِهِ كَلا رُقُاُا.
هِوَكَنُوَاُا وَحُهِ كَكُوُا أَهِوُا هُمِنَّا:
وَحَبِ إِنُقُا كِتَكَا هِضَّاُا كَضَّهُا أَاُا.
أَرَّهِ وَامِلَّهِ هُمِنُا لُحُا كَضَّهُا وَسَّهِ:
وَلَكَا لُحُا هُمِ ثَلا قَوَّهِمِ هُهِلَّهِكَمِ وَهِ.
340 هِوَّيِلُا سَّهِهِلُا قِهِسَهِ أَوَضَهِ وَسَوَهِ وَوَهُهِ:
366 وَرَبَا وَسُا هَمُا وَهُضُا وَسَوَا كَضَا.
كَلَوَهِ كَلَّمَتَا كَمِ هُهَضَّتَا وَهُضَّهِ وَقَتَا:
وَسَوَهِ أَقَا وَثَلَّهِ كَضُا وَعَقَضُ وَةً.

The heart of the women who had eaten their loved ones found relief,
And they forgot the famine because of the great plenty they had gone out and discovered.
The besieged people were gluttonously consuming the booty they found
And stuffing themselves with the Edomites' food-stuffs.
The vexed ones who exited the distress of the great famine
Were stuffing themselves with bread and wine and oil and honey.
The Edomites' camp was like a banquet,
And the despondent ones stuffed themselves with it in the plenty that they found.
Samaria's needy brought in all of the provisions
That had been collected by the Edomites and diligently stored them up.
They ate and had their plenty and began to sell what was left over.
They celebrated that festival that had been occasioned by Elisha.

XIV. THE PRICES FALL AND THE DOUBTING SOLDIER IS CRUSHED BY THE CROWDS

A market having been established, prices fell without any haggling
To that which the Prophet had set the day before for all the buyers.
"A measure of fine flour would be sold for a zuz" 2 Kgs 7:1, 18
Thus the Prophet had set the price for it to be sold.
The word of that achievement-filled hero came to pass,
And there was peace and great plenty as he promised.
He satisfied the famished and made the foreigners flee in terror,
For his heroism was shining forth in a godly manner.
His word shone and his prophecy became visible,
For the Lord fully brought to completion whatever he said.

ⵏⵙ ⵉⵏⵓ ⵜⵜⵉ ⵏⵜⵜⴰ ⵏⵜⵜⴰⵔⵉ ⵜⵜⵉⵏⵏⵉⵙ ⵜⵜⵉⵏⵏⵉⵙ ⵉⵏⵓ ⵙⵏ
ⵜⵜⵓⵔⵉ ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ ⵏⵜⵜⴰⵔⵉ ⵜⵜⵉⵏⵏⵉⵙ ⵉⵏⵓ ⵙⵏ ⵜⵜⵓⵔⵉ ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ ⵏⵜⵜⴰⵔⵉ ⵜⵜⵉⵏⵏⵉⵙ ⵉⵏⵓ ⵙⵏ

That soldier saw it, the one who had doubted the Saint
And did not believe that there would be plenty as he promised.
He saw it with his own eyes as the great Prophet had said to him,
But he did not taste the plenty that he saw, as he had said to him. 2 Kgs 7:19
The crowds pressed in on him and crushed him, and he fell and became a laughing-stock. 2 Kgs 7:20
He saw but did not eat, just as that Saint had commanded.
How many of the weak and elderly men and elderly women, too,
Went out there to bring back spoil from the camp!
But no one died except for that soldier alone
By the decree that the Prophet gave him because he doubted.
The Prophet of wonder, excellent in all exceptional deeds—
Praised be the One who gave him the treasures and riches of prophecy!

ⵙⵉⵖ ⵔⵉⵙⵏⵉ ⴰⴷ ⵏⵙⵙⵓⵔⵖ ⵓⵔ ⵜⵜⵎⵎⵉⵔ:
ⵎⵍⵍ ⵉⵣⵣ ⵢⴰⵏ ⵓⵙⵙⴰ ⵜⵜⵓⵔⵉ ⵉⵎ ⵏⵙⵙⵓⵔⵖⴰ⵽
ⴰⵙⵉⵖ ⵜⵜⵓⵙⵙⴰⵢⴰⵏ ⵉⵎ ⵏⵙⵙⵓⵔⵖ ⵅⴰ ⵜⵜⵓⵔⵉ ⵏⵜⵜⵓ:
ⵎⵍⵍ ⵣⵣⴰⵔⴰ ⵢⴰⵏ ⵜⵜⵓⵔⵉ ⵉⵎ ⵏⵙⵙⵓⵔⵖ ⵅⴰ⵽
ⵜⵜⵓⵔⵉⵢⴰⵏ ⵜⵜⵓⵔⵉ ⵙⵉⵏ ⵉⵎ ⵏⵙⵙⵓⵔⵖ ⵓⵔ ⵜⵜⵎⵎⵉⵔ:
ⵙⵉⵖ ⵎⵍⵍ ⵉⵣⵣⴰⵔⴰ ⵢⴰⵏ ⵜⵜⵎⵎⵉⵔⴰ⵽
ⵜⵜⵎⵎⵉⵔ ⵏⵙⵙⵓⵔⵖ ⵜⵜⵎⵎⵉⵔ ⵉⴷ ⵜⵜⵓⵔⵉ:
ⵜⵜⵎⵎⵉⵔ ⵜⵜⵓⵔⵉ ⵏⵙⵙⵓⵔⵖ ⵉⵎ ⵜⵜⵎⵎⵉⵔⴰ⵽
ⵎⵍⵍ ⵜⵜⵎⵎⵉⵔ ⵢⴰⵏ ⵉⵏⵏ ⵉⵍⵍ ⵜⵜⵓⵔⵉ ⵓⵔ ⵜⵜⵎⵎⵉⵔ:
ⵜⵜⵎⵎⵉⵔ ⵙⵉⵏ ⵏⵙⵙⵓⵔⵖ ⵅⴰ ⵜⵜⵓⵔⵉ ⵓⵔ ⵜⵜⵎⵎⵉⵔⴰ⵽
ⵜⵜⵓⵔⵉ ⵏⵙⵙⵓⵔⵖ ⵅⴰ ⵜⵜⵓⵔⵉ ⵉⵣⵣⴰⵔⴰ ⵏⵜⵜⵓⵔⵉⴰ⵽

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VII About Elisha, when a Dead person revived upon his bones

INTRODUCTION

INFORMATION ON THIS HOMILY	
Homily Title:	About Elisha, when a Dead person revived upon his bones
Source of Text:	*Homiliae selectae Mar-Jacobi Sarugensis* edited by Paul Bedjan (Paris-Leipzig 1905, 2nd ed. Piscataway, Gorgias Press, 2006) vol. 2, pp. 77–94 [Homily 35]
Lines:	354

OUTLINE

This homily of average length deals with only a single verse in Scripture, the line telling of the power of Elisha's bones to revive a dead man in 2 Kgs 13:21, but it is rich in theological concepts and typology. The essential type, of course, is that of the dead Elisha's resurrection of a man foreshadowing the way the death of Christ resurrected mankind. Perhaps as a way of emphasizing that this latter is the great mystery of Christian faith, he begins with a proem rich in themes prominent in the thought of the great mystics of his and earlier times, some with allusions to Gnostic traditions, specifically the five internal senses, the tuning of the mind and body as an instrument that needs to be tuned to resonate with God, and the "Virgin of Light."

It is important to note that this homily, though ostensibly dealing with Elisha, was not transmitted as a part of the Elisha group: It is not numbered as one of a group nor does it appear in the same manuscripts with the others. It has been included here both for its inherent interest and for completeness' sake.

Bedjan relied upon a single manuscript for this text, Oxford 135.

SUMMARY

I. Proem: the poet summons the instrument of his mind to sing praises to the Son and asks his auditors to listen with a receptive ear (1–50)
II. The bones of the just are made life-giving through the Church (51–102)
III. Elisha resurrected the dead both in life and in death (103–166)
IV. Death failed when confronted with Elisha (167–208)

V. What happened to the revived man (209–242)
VI. All resurrection is through the Son of God (243–288)
VII. The miracle of Elisha's bones was a type of the Resurrection through the Messiah's death (289–310)
VIII. Elisha's bones should have taught the Jews the truth of Jesus (311–332)
IX. Thus believers need no longer fear death (333–354)

TEXT AND TRANSLATION

I. PROEM: THE POET SUMMONS THE INSTRUMENT OF HIS MIND TO SING PRAISES TO THE SON AND ASKS HIS AUDITORS TO LISTEN WITH A RECEPTIVE EAR

Wake up, my lyre, and sing out praise to the Son
Discerningly and richly, with sounds full of love.
Wake yourself, oh spiritual harp,
To play rich sounds for the one who plucks you.
Wake up and sing with the ten speech-endowed strings
That have been woven into you by Grace[105] for the singing of praise.
Oh eloquent harp, that the Maker of all has made,
Sound out from within yourself and sing out praise with new sounds. Ps 33:3, etc.
Sing praise openly with the five physical senses
Then sing internally with the five spiritual ones.
With smell[106] and touch, taste and hearing, and vision, too—
With those five senses sing praise physically.
Then with knowledge and understanding, discernment
Mind, and intellect—with the soul's internal senses,[107] give thanks.

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[105] Grace is the source of all human God-given gifts.

[106] Literally, "breath."

[107] The wide-spread concept of the internal senses is based on Aristotle (*De Anima*, book III) where three such senses—imagination, intellect, and memory—are specified, though one may also make a case for five; see the Catholic Encyclopedia, article "Intellect": http://www.newadvent.org/cathen/08066a.htm: *aisthetikon*, *dianoetikon*, *aesthesis*, *phantasia*, and *mneme*. It then developed in three separate but constantly mutually hybridizing ways in the natural-scientific (Galen), mystic (from the neo-Plationists on; see in general Johannes Scotus Eriugena, *De la division de la nature*, *vol. 3, Livre IV, La nature créée incréatrice* [Paris: Presses Univ. de France, 2000]) and theological-exegetical traditions. In the patristic tradition it seems to have been formalized into the concept of the five spiritual senses primarily by Origen, followed by Evagrius Pontus; see K. Rahner, "Le début d'une doctrine des cinq sens spirituels chez Origène," Revue d'ascetique et de mystique 13 (1932):112–45, "The Spiritual Senses according to Origen," in Karl Rahner, *Theological Investiga-*

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ܠܐ ܟܝܢ ܕܒ ܡܢ ܡܐܡܪܐ ܠܐ ܒܝܬܗܘܗ.

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ܐܠܐܝܢ ܩܢܘܡ ܐܪܥܐ ܫܚܝܡܐ ܩܢܘܡܐܝܬ: 1
ܟܚܢܐ ܚܩܠܐ ܒܚܟܡ ܫܗܝܐ ܟܡܢܐܝܬ܀
ܐܝܡ ܟܡ ܐܝܢ ܐܘ ܡܡܠܐ ܒܘܫܬܐ:
ܟܡܫܬܚܫ ܟܗܐ ܘܢܦ ܟܡ ܟܡܢܐܝܬ܀
ܐܠܐܝܢ ܐܪܥܐ ܟܚܦ ܩܒܝ ܩܟܟܐ: 5
ܒܗܒܝ ܟܡ ܩܒ ܠܚܫܐ ܟܡܫܬܚ܀
ܐܘ ܡܡܠܐ ܚܟܠܐ ܒܐܠܩ ܐܗ ܡܡܩ ܫܠ:
ܒܘ ܐܝܡ ܩܢܘ ܐܪܥܐ ܫܚܝܡܐ ܚܩܠܐ ܣܒܐ܀
ܚܣܡܐ ܩܡܐ ܫܡܢܐ ܡܡܚܐ ܟܣ:
ܚܣܡܐ ܐܒܘ ܒܘܫܬܐ ܚܩܚܐ ܟܣ܀ 10
ܚܩܚܐ ܡܡܐ ܠܡܚܐ ܡܩܚܐ ܐܒ ܚܡܐ:
ܚܣܡܐܬܫܩ ܩܡܐ ܟܣ ܫܢܐܝܬ܀
ܐܒܘ ܚܒܡܐ ܚܩܚܘܐ ܚܩܘܡܐ:
ܐܗܘ ܟܩܚܐ ܡܩܚ ܒܩܐ ܐܘܐ܀

tions, vol. 16 (New York: Seabury, 1979), 81–103; C. Molenberg, "The Interpreter Interpreted," Proefshchrift Univ. Groningen, 1990, pp. 265f. (The middle/neo-Platonist background of Origen, of course, has been well-studied.) Origen needed five senses because he used the concept in order to explain away all offending physical terminology in the Bible in the theological/allegorical terms of his primary exegetical approach (see note 117 below). The most recent extensive discussion of all of this would seem to be Gordon Rudy, *Mystical Language of Sensation in the Later Middle Ages* (Routledge, New York and London: 2002) pp. 1ff. and especially the notes there. In any case, for these early theologians the five are described using the same terms as the five physical senses, i.e., sight, hearing, touch, smell and taste, even if in some way they were all manifestations of the well-trained intellect.

Subsequent writers recognize five internal or spiritual senses but do not always agree on what they are; see Harry Wolfson, "The Internal Senses in Latin, Arabic, and Hebrew Philosophic Texts," *HTR* 28(1935): 77, who notes that the "spiritual" five senses in particular are listed in the 11th century scientific/philosophical encyclopedia known as the Ikhwân al-Safâ' as follows: imagination, cogitation, memory, speaking, and "the productive faculty," i.e. the ability to do artistic things with the hands and fingers. According to Rahner, again ("The Doctrine of the 'Spiritual Senses' in the Middle Ages," *Theological Investigations*, vol. 16, p. 107), in the mystical/theological tradition, too, the spiritual/internal senses were "merely different modes of activity of the intellect." Note that by this time and in these traditions, these senses no longer parallel the physical senses directly as they do in Origen and his immediate intellectual heirs.

The specific sequence of manifestations of mind used here by Jacob corresponds rather to that found in the Greek version of the Acts of Thomas, 27: "mind, thought, reflection, consideration, reason." See the note by F. C. Burkitt to the translation by M. R. James in *The Apocryphal New Testament* (Oxford, Clarendon:1924):

> As for the five words for 'mind', they are clearly the equivalents of [*hauna, mad'a, re'yana, mahshebhatha, tar'itha*], named by Theodore bar Khoni as the Five Shekhinas, or Dwellings, or Manifestations, of the Father of Greatness, the title by which the Manichaeans spoke of the ultimate Source of Light.

Note that these lines, which were clearly understood to be Gnostic in orientation, are not found in our Syriac version. (At this spot [Wright, page ص] we find instead the innocuous ⟨امحبا وبانحبا⟩) For other connections of all of this with Gnostic thought see below, note 117.

Pluck the ten-string harp by means of these
And sing out praise discerningly without stopping.
As long as you exist, wake up and sing praise, oh idle one,
For there is a time for every thing—give thanks during your time — Eccl 3
Before Death comes and dissolves your structure
And cuts off the eloquent chords from singing praise, — Compare Eccl 12:6
Before Death's silence overcomes the mouth in Sheol
And the sounds of the tongue that used to speak out cease, — Ps 31:17; 94:17; 115:17
Before the golden apple[108] full of splendors comes[109]
And Death cuts the silver rope of the desires. — Eccl 12:6
Before the silver goes back to its place to become dust, — Compare Dan 2:35
Sing praise—using the sense—with the eloquent instrument.
While you still possess some time of life, sow teaching
Into a land that richly produces fruits of praise.
Lovingly open the ear, your hearing's gate, to me
So that my word might enter and cast my penny upon your table. — Mark 12:41ff.
Even when a farmer is hard-working and his seed high-quality,
He does not succeed with ground that is a road or full of rocks. — Mark 4:4–5
So, too, is instruction wasted, empty and devoid of
Spiritual fruit in an ear that flees from instruction.
Oh listeners, the word of Life is a choice seed.
Be not thorny ground that chokes the seeds for it. — Mark 4:7

[108] This is the "golden bowl" (MT גלת הזהב) as it appears in the Peshitta. In all the early exegetical traditions it seems to have been understood as a metaphor for the head (i.e., either synonymous with or a play on Hebrew גלגלת, "skull").

[109] "Comes" makes no sense and must be an error from a scribe who misunderstood the syntax. What is needed is a word for "disappears." Possible graphically similar and metrically appropriate forms are ܐܦܣ, ܐܫܠ, and ܐܫܠ.

ⲁⲩⲱ ⲁⲩⲧⲁⲗⲟ ⲛⲁⲩ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲧⲉ ⲡⲉⲛⲓⲱⲧ ⲙⲡⲉⲛⲛⲟⲩϯ ⲙⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏⲥⲟⲩⲥ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ

Good ground returns fruit a hundred fold. Mark 4:8, 20
Be like it with your tongues' praising fruit.[110]
In an ear that is full of discernment and faith,
A word grows and grows, increases, and acquires splendors.
But in an ear from which love is distant, a word sows seed
But, having been sown, it yields no fruit.
An ear in which there is love is a word's nurse-maid,
Which takes it in, nurtures it and produces fruit—
Just as ground, too, nurtures seeds to make them increase,
But if it is not good, it keeps them to itself, engulfs them, and holds them back.
Bad ground chokes seed so that it cannot flourish,
And in a stubborn ear a word is quenched and its beauty disappears.
So there is need then for attention that is full of love
So that the word shall be nurtured by it and its seed be returned multi-fold.

II. THE BONES OF THE JUST ARE MADE LIFE-GIVING THROUGH THE CHURCH

God has another Life, oh discerning one,
And a world full of hidden good things that cannot be comprehended.
For human beings this world is like a passage-way
To another place beyond which there is no passage.
This place in which we dwell is a place of appearances
That allows for both defeat and victory.
One who has diligently undertaken the righteous struggle—
In no time at all it takes back the excellence-filled crown. Compare 1 Cor 9:24ff.

[110] i.e., hear my words and repeat my message to others.

ⲁⲩⲱ ⲛ̀ⲧⲉⲣⲟⲩ ⲥⲱⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲓⲥⲁⲃⲉ ⲛⲧⲉ ⲡⲓⲥⲟⲛ ⲉⲧⲙⲛ̀ⲧⲣⲣⲱ ⲙ̀ⲙⲟⲥ ⲉⲃⲟⲗ ⲛ̀ⲥⲁ ⲡⲓ

While one who has been lax and failed in the struggle and fallen,
They regard him to be a fool who hates the crown and possesses disgrace.
A death full of righteousness is far more beautiful
Than a life constantly driven by desires.
The dust of the just, decaying into powder in Sheol,
Is choicest gold and a fountain full of all good things.
The dust of the just is a pure body that has not been stained by desires;
It is a treasure-store in which there is grace for one who draws near it.
In the dead bodies of the Lord's servants there dwells a power,
And they affect the place they are close to like heroes.
A sweet aroma that fine oil cannot match
Wafts constantly from their bodies in a spiritual way.
The Presence[111] of Divinity resides in their corpses,
Like royalty in a palace[112] of gold and gems.
A Gihon[113] of all healings flows from their bodies,
For they were nurtured in the vicinity of the Tree of Life.
While all human deaths are deaths,
The death of the good is something else for the one who tastes it.
A wicked person having died, the fear-laden Pit receives him.
A righteous person having died, he jumps right over the horrible snares.[114]

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[111] That is, the *shekinah*.

[112] Syriac *nawso* (Gk. *naos*) is rendered "shrine" or "temple" like the Greek in the lexica, and so it is normally used. The early poets, however, use it in the sense found in the Peshitta where it consistently renders Hebrew ארמון, something like the central building of a palace complex.

[113] The Gihon, of course, was one of the rivers flowing out of Eden (see line 83), but is also used by Syriac poets because of its apparent etymology from the root "to gush;" thus here it means a river gushing with all healings.

[114] Snares ܟܣܐ echoing the Pit ܟܣܬܐ of the previous line.

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60 ܐܡܚܘܗ ܫܛܐ ܘܫܢ ܟܠܐ ܗܟܒ ܡܒ ܡܥܒ ∗ 80
ܫܟܟ ܥܦܢ ܟܐ ܐܒܐ ܙܘܦܐ :
ܠܟ ܟ ܣܢ ܫܐܘܟ ܟܬܟܟܐ ∗
ܟܐܙ ܘܐܢ ܙܘܣܢ ܟܡܫܐ ܟܐ ܙܡܣ :
ܙܐܟ ܘܐ ܟܟܐ ܙܐ ∗
65 ܟܟܐ ܙܡܐ ܘܐ ܐܐ ܐܐܡ ܬܬܟܟܐ ܟܐ ܘܐܢ :
ܫܡܫܐ ܟܙܐ ܗܟ ܐܐܐ ܙܐ ∗
ܟܡܙܘ ܟܬܢ ܡܢܐ ܣܐ ܟܐ :
ܟ ∗
ܟܐ ܟܟܢ ܐ ܡܢܐ ܟܟ ∗
ܙܐ ܣܟܐ ܐ ܡ ܟ ∗
70 ܟ ܟܟܐ ܟ ܟܬܡܐ ∗
ܟܡܟܬܐ ܡܢܐ ܡܡܐ ∗
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ܡ ∗

An awful stench is exuded from a sinner at his death,
But a righteous person is a choice incense burner of divinity.[115]
Once departure propelled him from the World into the Great World,
He entered and stayed in his place and began to take care of his fellows.
He constantly flows like the blessed spring of Eden.
The body of the just is every delicacy[116] for the one who draws near to it.
A man of God draws near to God through death
And distributes riches to those in need like a steward.
He sweated in the battle, acquired the crown from the struggle
And emerged from the righteous fight in victory.
He slept with God and now life is always awake through him.
He died from the World but proudly lived for his Lord.

[115] All of this imagery of sweet aromas and incense burners is also found in Jacob's homily on "The Prophet Hosea and the Two Wives He Took," lines 133f. W. Strothmann (ed.), *Jakob von Serug. Der Prophet Hosea*, Goettinger Orientforschungen I. Reihe: Syriaca, Band 5, (Harrassowitz, Wiesbaden): 1973. (The text is available online at http://cal.huc.edu text number 63400, subtext 002.)

[116] Emending to ܚܬܝܬܐ, i.e., the verbal noun etymologically connected to the "Eden" imagery of the stanza. The form with *rish* is otherwise unknown, despite the guess by Brockelmann (p. 518), which makes no sense at all. Since Bedjan gives no note, it must be a printing error. Alternatively, simply read ܚܝܬܐ, "aids, assistances," parallel to the "healings" in line 73; cf. line 180.

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ᠬᠤᠭᠤᠴᠠᠨ ᠳᠤ ᠨᠢᠭᠡ ᠮᠣᠩᠭᠣᠯ ᠬᠦᠮᠦᠨ ᠪᠠᠢᠵᠤ ᠪᠤᠢ ᠭᠡᠵᠦ ᠬᠡᠯᠡᠪᠡ᠃ 80

ᠲᠡᠷᠡ ᠮᠣᠩᠭᠣᠯ ᠬᠦᠮᠦᠨ ᠲᠤᠰ ᠪᠦᠷ ᠲᠤᠰ ᠲᠤᠰᠢᠶᠠᠨ ᠲᠤᠰᠢᠶᠠᠨ ᠲᠤᠰ ᠪᠦᠷ ᠲᠤᠰ ᠲᠤᠰᠢᠶᠠᠨ ᠲᠤᠰ

The Virgin of Light[117] whom the Sun of righteousness betrothed
In her wisdom treating the bones of all the righteous as special.

Mal 4:2 (=MT/LXX 3:20)

[117] The "Virgin of Light" plays a major role in early Gnosticism as described in the *Pistis Sophia* (chap. 111 and elsewhere), as the power that judges the souls of the dead and enables them to achieve salvation. I find it remarkable that this Gnostic motif could still be used *bgalyuth appe* by Jacob, but once again, as so often is the case, Jacob remains with a particular text for the source of his imagery once he has begun. In this case, the connection is with Thomas' hymn to the Virgin/Daughter of Light in chapter 6 of the Acts of Thomas (in the Syriac version rather: ܒܪܬܐ ܕܝܠܕ ܥܠܡ ܗ̇ܝ ܥܕ̈ܬܝ, "my Church, the daughter of Light!"), which also seems to have served as the ultimate source for the list of the five spiritual senses as noted above in note 3. Note especially that Thomas' hymn focuses on the betrothal of the bride with the Son of the King, as related by Jacob as well ("the Sun of Righteousness!"). What is of particular interest, however, is the fact that in the Acts of Thomas, the role of the bride in judging the dead is only alluded to in the most indirect (the forgiveness of the cup-bearer in the World to Come and his death) and figurative (she leads the way to the City) of means.

Clearly Jacob was familiar with an ancient and accurate exegetical tradition of allegorical interpretation for this text. This tradition may also have ultimately been due to Origen: The connection between this image and that of Origen's spiritual senses discussed in note 3 is Jacob's use of Malachi's expression "Sun of Righteousness" here, frequently used by Origen and subsequent theologians as a fundamental image of Christ; see F. Ledegang, *Mysterium Ecclesiae: Images of the Church and Its Members in Origen* (Peeters, Leuven: 2001), pp. 620ff., and note his footnote 782 on the use of the image as the internally sensed sun as opposed to the physical sun. Further, Jacob next identifies this virgin bride of Christ with the Church (as found in the Syriac version of the text in this case, unlike that of the five senses), a common motif in Origen as well (see Ledegang, pp. 139ff. and especially, R. Murray, *Symbols of Church and Kingdom* [rev.ed., Cambridge:1977, reprint Gorgias, 2004] pp. 131ff.), but it is precisely the biblical source of this bridal imagery, i.e., the Song of Songs, that more than any other text required Origen to develop his theory of five spiritual senses in contrast to the five physical ones! Thus is the circle closed. Lastly, note that for Jacob, in spite of the use of the introductory word "Virgin," the identification here is with the Church rather than with Mary as the "bride of Light;" for which see S. P. Brock, *Bride of Light*, *Mōrān ʿEthō* 6 (St. Ephrem Ecumentical Research Institute, Kottayam, 1994).

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That Church knows that all the bodies of the Children of Light[118] Luke 16:8
Are vessels deposited for the service of the King.
They are sanctuaries in which Holiness dwells
Through which Holiness and Faith are served.
They are a fortress within which the people are heroically rescued
In the time of calamity, even from armed-troops and raiders.[119]
They are a city built on a high hill cf. Matt 5:14
Which the armies surrounding it cannot move.
Life flows out richly from their bones,
And if you are going to love, it behooves you to listen with enlightenment.

III. ELISHA RESURRECTED THE DEAD BOTH IN LIFE AND IN DEATH

Elisha died, who had revived the son of the faithful woman,[120]
But after his death, even his corpse itself burst forth with Life.
Through his death, the Prophet was not dead but alive,
Thus he lived so that he could give Life to others, too.
That very power[121] that was in him before he died
Was in him when he died. It lived on and accomplished all kinds of good things.

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[118] Jacob regularly equates the prophets who achieved perfection with the angels—hence the "children of light" following a standard interpretation of the passage in Luke. There is little reason to connect this motif directly with the same expression in the now-famous Dead Sea "War of the sons of light with the sons of Darkness" text, where all the members of the true community are described by this term.

[119] I have used "raiders" to describe the Edomite troop as more appropriate in English than the more literal but awkward "captors." Later, though, Jacob will regularly use word play comparing Death with the Edomites as potential "captors."

[120] See homily 118.

[121] See homily 118, note 62.

ܒܪܟ ܐܠܗܐ ܕܠܐ ܡܫܬܡܥ ܒܩܠ ܥܡܐ ܕܫܩܪ ܗܘ:
ܐܡܪ ܠܝ ܐܢܐ ܒܟܠ ܥܡܐ ܕܐܝܬ ܒܝ ܪܘܚ ܢܒܘܬܐ
ܘܐܬܟܢܫ ܠܝ ܐܢܐ ܒܝܢ ܚܝܘܬܐ ܘܡܝܬܐ: 95
ܘܐܬܟܢܫ ܠܝ ܐܢܐ ܒܝܢ ܫܡܫܐ ܘܒܝܢ ܐܪܥܐ

The corpse of the divine man was placed in the tomb,
But hidden within him, through a great marvel, was Resurrection of the dead.[122]
The Prophet was arrayed among the dead, through a great marvel,
For within him was that power that dwelled within him during his lifetime.
Elisha was buried, but buried within him was new Life
To give, too, to others if they would approach him.
"The Lord Lives,"[123] and the Saints live along with Him,
And wherever they die, they are buried[124] with Him still living for Him.
Come let us marvel at the man who, though dead, revived the dead,
And, though lying asleep, extended Life to the one who approached him.
When he was alive and when he was dead, too, he was a hero
Whose power did not lose its effectiveness even through death.
For when he had been alive, it revived the son of the praiseworthy woman,
And even when he had died, it revived another and the marvel was doubled.
That a dead person should rise is a very great thing to one who examines it,
But for the dead to revive the dead—how much more must one marvel!
Elisha, then, even when he had been alive had revived the dead.
When he had died, too, he was used for Resurrection of the dead.

[122] I have used "the dead" here both for the singular and plural forms in the Syriac to adjust to English style without always having to specify "dead ones, dead man" and so on.

[123] Thus reusing the common oath formula of the Elijah and Elisha stories, especially 2 Kgs 2:4.

[124] Reading, along with Bedjan's note, ܗܠܐ ܡܚܢܝ.

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ⵜⵎⵙ

Death was unable to take away his power from him,
For as during his lifetime, its effectiveness was strong.
When he was still alive he had hidden within him the life-giving spirit,
And therefore, when he died, its burning was not quenched within him.
When he was in the World, he was lit up with God like a torch,
And thus Death did not darken him in the tomb.
That resurrecting flame was burning within him,
And after his death it showed that its power was still awake within him.
He had hidden within his body both chastity and sanctity,
And his bones blossomed divinely with the Resurrection of the dead.
It is a marvel to say that a dead person, bound and lying in a tomb—
The power to revive the dead in Sheol burst out of him.
Some people were carrying a corpse going on the way to Sheol
And saw a troop of Edomites[125] and were frightened by them. 2 Kgs 13:21
In fright, they turned aside to that tomb of Elisha
And put down the corpse, hurrying to flee from the raiders.
The blind people ignored the Prophet and thought him dead
And put another dead person down next to him in their hurry.

[125] Edom as is usual in the Peshitta for the Aramean enemy mentioned in a summary way in verse 22. But Jacob misremembered the text! Verse 20 tells us clearly, in the Peshitta, too, that it was a troop of Moabites who were the problem here!

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ⵜⵜ ⵜⵜⵓⵙⵙⵓⵔ ⵜⵉⵏⵜ ⵜⵜⵓⵙⵙⵓⵔ ⵜⵜ ⵜⵜⵓⵙⵙⵓⵔ ⵜⵜ ⵜⵜⵓⵙⵙⵓⵔ:
130 ⵜⵜ ⵜⵜⵓⵙⵙⵓⵔ ⵜⵜ ⵜⵜⵓⵙⵙⵓⵔ ⵍⴰ ⵜⵜⵓⵙⵙⵓⵔ ⵜⵜ ⵜⵜⵓⵙⵙⵓⵔ ⵜⵜ ⵜⵜⵓⵙⵙⵓⵔ⵪
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ⵜⵜⵓⵙⵙⵓⵔ ⵜⵜ ⵜⵜⵓⵙⵙⵓⵔ ⵜⵜⵓⵙⵙⵓⵔ ⵜⵜⵓⵙⵙⵓⵔ ⵜⵜⵓⵙⵙⵓⵔ:
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They were frightened of the troop but were not frightened enough to ignore the just bones
And arrayed the plain person along with them without paying attention.
They thought that hero to be dead like all the other dead
And threw a dead person on top of him, fleeing from the raiders.
But since he was a living person, he could not bear to carry the dead one;
So he gave him life instead and dismissed him to go away from him.
He awakened him in order to reprove his burying party clearly
For the bones of the just and those of ordinary folk are different.
The dead one who lived taught them clearly that
Resurrection of the dead is hidden in the bones of all of the saints.
He became a teacher for everyone in need of instruction
That the Lord's servants are alive even in their death.
The Prophet lived to perform mighty acts heroically,
And his power is within him, even when needed for Resurrection.
The Spirit that he received from Elijah when he was ascending[126]
Did not even abandon his bones once that Saint had died.
The body that grew up with purity and chastity[127]
Was a fountain from which Life flowed to the dead who revived.

[126] See homily 116, passim.

[127] In the preserved homilies, Jacob details the early life of Elijah and his "purity and chastity" in his review of Elijah's career in homily 115, but possibly he simply assumed the same for Elisha or detailed it elsewhere.

ﺭﻫ ﻫﻡ ﻯﻤﻫﺍ ﻩﻟﺍ ﺭﻫ ﺗﻘﻫﻝ ﻯﺘﻫﺩﺍ ﺻﺎﺗﺍ: 145
ﻩﻫﺒﻭ ﺗﻤﻫﻩﻭﻡ ﻫﻤﻟﺍ ﻫﺴﻫﺍ ﻭﻟﺍ ﺧﻫﺋﺍﻩ
ﺃﻫ ﻫﻟﻟ ﻫﺘﻟﻤ ﻫﻤﻫﺧﻫﻭﻫ ﻫﻤﻟﺍ ﺩﻫﻩ ﻯﻤﺤﺍﺭ:
ﻩﻫﺒﻩ ﻫﻤﻟﺍ ﺩﻯﻫﻭﻫ ﺫﻡ ﺭﺋﻫﻤ ﻫﻡ ﻫﺤﺗﺍﻩ
ﻩﻭﻫﺋﺍ ﻭﻩﺍ ﺗﻟﻤﻯ ﻫﻤﻟﺍ ﻟﺍ ﻫﻤﺩﺗ ﻭﻩﺍ:
ﺍﻟﺍ ﻫﻭﻫ ﺩﻫ ﻫﺗﺍ ﻩﻫﻫﺗﻩ ﻫﻫﺍ ﻫﺗﻫ۞ 150
ﺃﺩﻫﻩ ﻭﻩﺍ ﻭﺩﻫﺧﻫﻭﻫﻭﻫ ﻫﻫﻯﺍ ﺗﺩﻫﻫﻭ:
ﻭﻫﻩﻩ ﻗﺋﻫﻤ ﻯﺘﻫﺩﺍ ﻭﺫﺍﺗﺍ ﻡﻫ ﻭﻫﻫﺗﻫﺍ۞
ﻫﻤﻟﺍ ﻭﻫﺍ ﻯﻫﺩ ﺃﻫﻡ ﻫﻫﺗﺃﻫﻫ:
ﻫﻫﻫ ﻫﺘﻟﺍ ﻫﻤﻫﺍ ﺩﻯﺘﻫﺩﺍ ﻭﻫﻫ ﻫﺒﻫﺗﻫﺍ۞
ﻫﻩﺍ ﻫﺩﺩﻫﺍ ﺩﻫﻫﻫ ﻡﻫ ﻭﻫﻫﻤﻫ ﺩﻫﻫ ﻫﻫﺩﻩﺍ: 155
ﻫﻫﻫﻡ ﺃﻫﻡ ﺩﺘﺒﻫ ﻫﺋﻫﺍ ﻩﺩﻫﻫﻫﺃﻫﻫﻭ۞
ﻫﻫ ﻭﻩﺍ ﺑﻫﺍ ﻭﻫﻫﻭﻫ ﻫﺗﻟﺍ ﻯﻤﺤﺍﺭ:
ﻫﻫﺩﻩ ﻫﻩ ﻭﻫ ﻩﺩﻫﻫﻫﻫﻫﻫ ﻫﻤﻫﻫﻫ ﻭﻩﺍ۞
ﻭﻫﻫﺍ ﻭﻫﻫﻫ ﻫﻡ ﻫﻫﻫﺍ ﻫﻫ ﻫﻫﻫ ﻭﻩﺍ:
ﺃﻫﻟﺍ ﻫﻯﺘﻫﻫﻭﻫ ﻫﻫﻫﻫ ﻫﻫ ﻫﻫﻫ ﻫﻩ ﻫﻫﻫﺍ۞ 160
ﻫﻯﻫﺍ ﻭﻭﻫﺍ ﻫﻡ ﻭﻫﻫﺍﺍ ﻩﻫﻫﻫﻫﺍ:
ﻫﻫﺍ ﻭﺗﺍ ﻭﺍ ﻭﻩﺍ ﻫﺗﻩ ﻫﻫﻫﺍ ﻭﻫﺍ۞

Everyone who trusts in God lives on at his death,
And it is easy for him to perform mighty acts like a hero.
For God is not "of the dead" as it is written,
"But of the living for they live" at their death. Luke 20:38; compare Mark 12:27

IV. DEATH FAILED WHEN CONFRONTED WITH ELISHA

The great Prophet was placed in the tomb as you have heard,
And when they placed another dead person with him, he gave him Life.
Elisha requested a double portion of Spirit from Elijah 2 Kgs 2:9
And just as he requested, was given it by God.
And by means of the double gift he received from God
He was given the ability to resurrect two dead people as he requested.
The Lord allowed him to revive one when he was with us
And kept one for him to revive after his death,
So that a prophet would be known and revealed to all discerning folk
As one who, even when dead, would not be someone of diminished effectiveness,
And so that the World would sense how much power and mightiness
Resides in the bones of those who have come near to God,
And so that everyone would run to the tombs of the Children of Light
And take from them whatever assistance they need.
The Prophet who revived the dead with his death taught
Humanity to value the bones of all the Saints.
The Earth learned that in the dead bodies of just men
There resides a sentient, reviving spirit.

85 ܡܢ ܒܝ ܚܕܐ ܕܒܪ ܒܐܫܐ ܠܐ ܟܐܒ̈ܐ׃
ܐܚܡܪ ܟܐ ܡܬܠܐ ܒܢܫܐ ܐܢ ܫܝܥܢܐ׃
165 ܟܐܒ̈ܐ ܫܢ ܠܐ ܒܐ ܒܡܬܐ ܐܚܐ ܒܐܫ׃
ܐܠܐ ܒܡܬܐ ܒܚܩܠܐ ܡܢ ܐܢܫ׃
ܚܩܢܐ ܡܢ ܒܐ ܒܟܠ ܒܝ ܐܢ ܒܚܩܠܐ׃
ܐܚܐ ܟܠ ܐܠ ܟܫܩ ܟܐ ܟܐ׃
ܐܡܠ ܟܐ ܒܐ ܟܐ ܐܡܪ ܒܐ ܟܐ׃
170 ܐܡܠܐ ܒܚܠ ܟܐ ܒܟܐ ܟܐ׃
ܐܚܡܪܐ ܚܩܠܐ ܒܩܠ ܟܐ ܟܐ׃
ܫܐܒ̈ ܡܬܠ ܡܢ ܒܐ ܒܢܡ ܐܢ ܒܚܠ ܒܐ׃
ܡܒܐ ܟܐ ܐܒܐ ܒܫܒ ܢܡ ܡ ܚܩ ܒܐ׃
ܐܠܐ ܟܐ ܡ ܒ ܟܠ ܐܚܠ ܒܢܡ ܒܐ׃
175 ܒܢܐ ܒ̈ܡ ܐ ܫ̈ܠ ܒܡ ܫܩ ܩ̈ܢ׃
ܒ̈ܐܠ ܐ ܒܩ ܐܐ ܐܡܠ ܐ ܐ ܐܒܐ׃
ܐ̈ܢ ܫ̈ܩ ܫܐܐ ܒܚ ܐ̈ܢ ܐ ܐ׃
ܐ̈ܢ ܫ̈ܩ ܫ̈ܐ ܒ̈ ܐ ܐ ܐ׃
ܐ̈ ܫ̈ ܐ ܐ ܐ ܐ ܐ׃
180 ܐ ܐ ܒ̈ ܐ ܐ ܐ ܐ ܐ׃
ܐ ܐ ܐ ܐ ܐ ܐ ܐ׃
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86 ܐ ܐ ܐ ܐ ܐ׃

The clumps of dust from a single righteous man acquire more power
Than whole battle-lines of armies of warriors.
In a small bone of all who live spiritually
Resides the power even to defeat Death and Destruction.
The bones of the dead man—if I am right to call him dead—
Made wondrous struggle with Death in the midst of Sheol.
Death had captured a certain Hebrew to bring him to his place,
And on the way to the tomb his burying party saw a troop of Edom.
Then, frightened and hurrying away from the raiders,
They brought him in and placed him next to Elisha and fled.
Since the spiritual man's tomb was a fortress,
The dead man they had brought in to him was also rescued.
Those men fled from that Edomite troop,
While he was rescued from Death himself, Sheol's tyrant.
The bones captured Death's captive from its captor
And were victorious in the great battle like heroes.
Death failed, for the dead-body of Elisha defeated him
And removed the corpse of the dead from him and gave it Life.
The bones drew near to confront Death and overwhelmed his strength,
Crushed him in his realm and took the dead out from between his teeth.
Death was insulted within the tomb's opening,
For he captured a captive but the bones accosted him and snatched it from him.
The quiet dust of the single righteous man that was there
Loosed the bonds of the dead and made a joke of Death.

ܐܡܪ ܡܫܝܚܐ ܒܪ ܐܢܫܐ ܕܝܢ ܠܐ ܢܫܒܩ ܠܟܘܢ ܒܝܬ ܐܒܗܬܐ ܘܠܐ ܢܫܬܟܚ ܠܟܘܢ ܐܦ ܡܐܢܐ ܕ

V. WHAT HAPPENED TO THE REVIVED MAN

Wretched Sheol was humiliated by Elisha,
whose bones overwhelmed it and who revived the dead within its gate.
Death failed and the Edomite troop failed,
For the Hebrews escaped both the troop and Death.
The two of them, Death and the troop, were shamed by the victory,
For the dead man and his procession escaped the captors.
The troop did not overtake the burial party to lead them off,
Nor did the buried man stay in Sheol toward which he had turned.
Death failed more than did the Edomites,
For after he had bound the dead man and led him off he escaped from him.
The burial party defeated the Edomites inasmuch as they did not catch them,
But even more so did that dead man achieve victory and was saved;
For captured, bound, led off, and imprisoned among the prisoners
He got away from Death's citadel and did not remain in his presence.
Through his dead, Death was disgraced by Elisha,
Who released his prisoner and made him into a laughing-stock in the eyes of many.
After he had imprisoned the dead man he had captured in his lofty fortress,
The Prophet broke it down, took out the captive, and the captor was defeated.
The burial party fled and left behind the dead in order to disappear,
But once he revived, he ran quickly and overtook them.
Death released him, he saw the troop, and began to flee
Along with the burial party, so that he, too, could escape the raiders.

ཧཱཾ་ཀཱ་ལཱ་ཏྲི་ཀཱ་ཡཱ་ཨཱ་ཏྨ་ཀཱ་ཡཱ་ཧཱཾ།

He had been saved from the tyrannical general of Sheol
But was afraid that the Edomites would capture him.
The Prophet, next to whom he had come, rescued him from one captivity,
But he grew agitated lest he be brought down by another captivity.
So he took to the road with an urgent run along with his burial party.
And the one who had been dead and then lived became the first among those fleeing.
And, perhaps, what's more, he would have admitted, had he thought about it clearly,
That he had been made able to forget two captivities through a single salvation.
From one death he had been saved all by himself,
But both he and his burial party were saved both from death and from the raiders.
The bones of that Saint performed a great wonder
With the dead man who revived, so that the World would be astonished at how mighty they were.

VI. ALL RESURRECTION IS THROUGH THE SON OF GOD

The Son of God descends, dies—is resurrection, too,
And he is the Resurrection by means of which that dead man was resurrected.
For the early ones, the middle ones, and the latter ones,
There is no resurrection except through the Son of God himself.
Other than through His mystery, His likeness, or His Person,[128]
There is no way for any mortal to be resurrected.

[128] *Qnumo* or "hypostasis" being an important term in the christological arguments of Jacob's day, I have chosen to translate it more-or-less literally this way rather than simply something like "Him, Himself."

ܐܝܟܐ ܗܘ ܕܐ ܒܟ ܫܠܐ ܠܡܕܝ ܒܥܠ ܐ:
ܫܘܠ ܗܘ ܟܐ ܐܠ ܬܥܩܒ ܗܘ ܐܬܬܐ ܫܠ
ܒܟ ܒܝ ܥܒܕ ܩܛܠ ܒܟ ܐ ܒܟ ܗܘ ܙܘܓ:
ܫ ܟܐ ܒܕܥ ܕܥܒ ܐܬܪ ܬܐ ܩܛ ܗܘ ܐ
ܟܬܒ ܠܐ ܬܐ ܗܘ ܡܫܬ ܒܝ ܒܟ ܗܘ ܐ 235
ܗ ܒܝ ܒܟ ܐ ܒܥ ܐ ܒܝ ܐ ܫ:
ܐ ܒܝ ܒܥ ܐ ܗ ܐ ܒܝ ܐ ܐ ܐ

There are places where His type has been depicted upon a resurrection,
And there are places where the image of His death has revived the dead.[129]
He is Life, and there is no life outside of Him,
And unless Resurrection of the dead is through Him, it cannot happen.
Elijah resurrected the widow's son through Him as well — 1 Kgs 17:20
And spread his crucifixion over the boy, and so he was resurrected.[130]
Elisha, too, who revived the dead, revived him through Him
And showed Death the image of His Passion and then he disappeared.
That dead man, too, who revived in the tomb next to Elisha—
That very mystery gave him life and through Him was he resurrected.
For it was necessary for the image to be depicted in Sheol of the Man
Who, the way He died, revived Adam that he might return to his place.
And if Elisha, being dead, resurrected the dead,
His Lord, who desired to become dead,[131] how much did He resurrect everything.

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[129] This couplet is basically a summary of Mar Jacob's conception of the typology of resurrection as dealt with in his Elijah and Elisha homilies.

[130] Here Jacob forgets his biblical text and contradicts his own (future?) exegesis, by confusing the incidents of resurrection in the careers of Elijah and Elisha. In the first homily on Elijah (see Vol. I), the typology of the resurrection of the widow of Sareptha's child by Elijah is extensive, but does not directly deal with the Crucifixion. The Crucifixion is instead central to Jacob's exegesis of Elisha's actions during his saving of the child of the Shilumite, as recounted in homily 118, lines 460ff. and alluded to in the next couplet. It is, of course, possible that Jacob used the same theme somewhere before the preserved section in the Elijah homily since the preserved text begins in the middle of the typological discussion.

[131] See line 331. That Jesus desired to die in order to accomplish His mission is a major theme in Jacob.

ⴰⵎⴰ ⵢⵓ ⵉⵎⵓⵍ ⵖⵉⵍⵍⵉⵏ ⵙⵙⴰⵃⴰⴱ ⵏⵜⵜⴰⵙⵙⴰⵡⵜ:
ⵔⴰⵎⴰ ⵢⵓ ⵉⵎⵓⵍ ⵖⵔⵉⵣⵓⵏ ⵉⵎⵙ ⵙⵎⵣⵉ⵰
ⵜⵜⴰⵡⵉ ⵜⵜⴰ ⵔⵓⵃⴰⵏ ⵜⵜⴰ ⵍⴰ ⵉⵎⴰ:
ⵖⴰⵍⴰ ⵏ ⵛⵎ ⵜⵎⵣ ⵙⵜⴰⵖⴰ ⵍⴰ ⵛⵎⵜⵓⵜ⵰
ⵉⵙ ⵛⵜⵜⴰ ⵛⵎ ⵜⵛⵎ ⵢⵓⴰ ⵃⵏⵏ ⵖⵓⵃⵏⵉ:
ⵔⵜⵜⵓⵛⵎ ⵛⵖ ⵜⵎⵣⵉ ⵜⵜⴰ ⵙⵜⵜⵓⵛⵎ⵰
ⵉⵙ ⵛⵜⵜⵜⵓⵜ ⵖⵉⵎⵙ ⵙⵎⵣⵉ ⵛⵎ ⵉⵎⵙ ⵢⵓⴰ:
ⵢⵓⵃⵏⵏ ⵎⵜⵜⵢⵓⵎ ⵜⵜⵓ ⵃⵏⵏⵉ ⵛⵖ
ⵉⵙ ⵛⵜⵜⵜⵓⵜ ⵙⵉⵎⵙ ⵙⵎⵣⵉ ⵛⵎ ⵙⵎⵙⵉ ⵢⵓⴰ:
ⵢⵓⵔⵉⵣⵓⵏ ⵎⵜⵜⵢⵓⵎ ⵜⵜⵓ ⵃⵏⵏⵉ ⵛⵖ ⵜⵜⵓ ⵢⵓⴰⰰ
ⵉⵙ ⵛⵜⵜⵜⵓⵜ ⵖⵉⵎⵙ ⵙⵎⵣⵉ ⵛⵎ ⵙⵎⵙⵉ ⵢⵓⴰ:
ⵜⵜⵓⵛⵎ ⵛⵖ ⵜⵎⵣⵉ ⵜⵜⴰ ⵜⵜⵓ ⵛⵎ ⵉⵎⵙ ⵜⵜⵓⵛⵎ⵰
ⵉⵙ ⵛⵜⵜⵜⵓⵜ ⵖⵉⵎⵙ ⵙⵎⵣⵉ ⵛⵎ ⵙⵎⵙⵉ ⵢⵓⴰ:
ⵢⵓⵔⵉⵣⵓⵏ ⵎⵜⵜⵢⵓⵎ ⵜⵜⵓ ⵃⵏⵏⵉ ⵛⵖ ⵜⵜⵓ ⵢⵓⴰⰰ
ⵉⵙ ⵛⵜⵜⵜⵓⵜ ⵖⵉⵎⵙ ⵙⵎⵣⵉ ⵛⵎ ⵙⵎⵙⵉ ⵢⵓⴰ:
ⵢⵓⵔⵉⵣⵓⵏ ⵎⵜⵜⵢⵓⵎ ⵜⵜⵓ ⵃⵏⵏⵉ ⵛⵖ ⵜⵜⵓ ⵢⵓⴰⰰ

Because of this, the bones granted resurrection to the dead
So that you would learn how the Body revived the dead ones in Sheol.
The Son of the Living One died, and entered, and was placed among the departed,
And, while dead, released the bound ones who had been imprisoned.
He was placed in the tomb, and he opened the Garden for Adam to enter—
Covered over and embalmed, while giving Life to all the entombed—
Quiet among the dead, while his good news resounded in the midst of Sheol,
Proclaiming Life to the souls that were locked up in it.
The gate of tomb having been locked against him in the place of darkness,
He was opening the gate so that the Light would enter for the departed.
While he was dead, he sprinkled Resurrection upon all the dead
And filled Sheol in which he was dwelling with new Life.
His corpse came in and broke the bolts of the house of Destruction
And cut up the bars of Death's well-constructed fortress. Cf. Ps.107:17 and Is. 45:2
The One entombed in the tomb performed a deed full of wonder,
For he tied up Death, released Adam, and destroyed Sheol.
The Living One surged up, granted Resurrection, and revived the dead,
Broke the sharp edge,[132] removed the Cherub, and the thief entered. Gen 3:24; Luke 23:40–43

[132] The "flaming sword" of Genesis (להט החרב in the Hebrew) is rendered حسا وسنحا in the Peshitta.

ⵜⵎⵣⵡⵓⵔⵜ ⵏ ⵜⵎⵣⵡⵓⵔⵜ ⵏ ⵜⵎⵣⵡⵓⵔⵜ ⵏ

He crushed the serpent, and made Eve rejoice and Adam forget.
He fulfilled the contract, freed the slaves, and paid off the promises.
He became the middle man: he reconciled the angry parties and pacified the sides.
He tied up Sin and sent Righteousness free to move about.
Quaking Earth, broken up rocks, opened tombs—
Pulsating bones, the dead rising to sing praise—
The whirlpool Sheol, that had swallowed and piled up every generation,
Became a fountain and began to spew out all the races.

VII. THE MIRACLE OF ELISHA'S BONES WAS A TYPE OF THE RESURRECTION THROUGH THE MESSIAH'S DEATH

When our Lord died, his death accomplished these mighty acts
And Death was unable to abrogate His accomplishment.
It is on account of this great mystery that it was transmitted:
Elisha even revived the dead while being dead.
With the dead that he revived he depicted a great image of the Messiah
Who, by His death, too, resurrects Adam who is wasting away in Sheol.
Those things that happened to the former ones were allegories
Of that Truth[133] that has also revived the latter ones today.

[133] Meaning here both Christ as the embodiment of Truth and the fulfillment of all true foreshadowings.

ⵜⵉⵔⵉ ⵜⵎⵎⵓⵔⵜ ⵜⵎⵙⵓⵔⵜ ⵏ ⵜⵎⵙⵓⵔⵜ ⵏ ⵜⵎⵙⵓⵔⵜ:
ⵙⵉⵏ ⵉⵎⵍⵍⵉ ⵎⵎⵉⵜ ⵜⵜⵜⵉ ⵜⵎⵙⵓⵔⵜ ⵏ ⵜⵎⵙⵓⵔⵜ ⵏ ⵜⵎⵙⵓⵔⵜ ⵏ

Their complete accomplishment was due to the allegorical mysteries of our Lord,
And their taking place was a foreshadowing of His images.
For had Elisha not described the picture of the Son
When He was placed in Sheol, what would have been necessary for him to revive the dead?
His body spewed out Resurrection of the dead for the one who approached it
And depicted an image of the living Dead One who resurrects all.
Out of that dead man to whom the bones of the dead gave Life
Went forth an explication of our Lord who, being dead, revived Adam.
So that no one could say "How can the dead give Life?"
He first displayed the miraculousness of his behavior by means of Elisha.
When you hear that the Bound One released those bound in Sheol
Look at Elisha, whose bones released the bound dead one.
The bones spewed out Resurrection of the dead and became a type
For the body from which Resurrection spewed out for all mortals.

VIII. ELISHA'S BONES SHOULD HAVE TAUGHT THE JEWS THE TRUTH OF JESUS

The Prophet was placed in the tomb, and his dust resurrected the dead
And depicted the Son—how His body raises up the departed.
Elisha depicted a great mystery among the dead
And set up a sign post for the dead of Sheol to look at.
He gave encouragement to all the ones lying waiting for the Resurrection
And became an example, through deed, for the Son of God—

ཐོག་ཏུ་ཡང་ཁྱད་པར་ཅན་ཡིན་ཏེ།
ཤིན་ཏུ་ཚེ་ཐུང་བ་ཡང་ཡིན་ཞིང་།
ཀུན་ལ་ཡང་རྒྱུ་མཚན་ཡོད་པ་ཉིད་དོ།
300 དེ་ཕམ་ཁེས་ཀྱང་ཁྱད་ལ་ཤེས་ཤིང་།
ཁྱེད་ཅག་ཡིད་ལ་སྐྱེ་བ་ཐོབ་པ་ཡིས།
ཤ་ཟའི་ཚུལ་ཁྲིམས་ཤིན་ཏུ་བསྲུང་བ་ཡི།
ཡུན་རིང་དུ་ནི་ཐོས་པ་ཡིན་ཏེ།
དེ་ལྟ་ཞེས་ཀྱང་ཁྱད་ལ་ཤེས་ཤིང་།
305 ཁྱོད་ཀྱི་ཚེ་ནི་ཐུང་བ་ཡིས།
ཆོས་ཀྱི་ཉི་མ་དེ་ཀུན་ལ།
ཤིན་ཏུ་ཡང་ནི་ཤར་བ་ཡིས།
ཁྱེད་ཀྱི་ཐུགས་ནི་ཁྱབ་བྱེད་ཅིང་།
ཤིན་ཏུ་ཁྱད་པར་ཅན་ཡིན་ཏེ།
ཚེ་ཐུང་བ་ཡང་ཁྱད་ལ་ཤེས།
310 ཁྱེད་ཀྱི་ཐུགས་ཀྱང་ཤིན་ཏུ་ཡང་།
ཕམ་པ་ཡི་ནི་ཁྱད་ཅན་ཡིན།
92 ཡུན་རིང་ཁྱེད་ཀྱི་ཆོས་ཀྱི་ཉི།
ཟུག་པའི་ཚེ་ཡང་ཤིན་ཏུ་ཡང་།
ཁྱེད་ཀྱི་ཐུགས་ནི་ཁྱབ་བྱེད་ཅིང་།
315 ཤིན་ཏུ་ཁྱད་པར་ཅན་ཡིན་ཏེ།
ཤ་ཟའི་ཚུལ་ཁྲིམས་ཤིན་ཏུ་ཡང་།
ཡུན་རིང་དུ་ནི་ཐོས་པ་ཡིན།

Of how Life flows out from him went he entered Sheol,
And how his body spews out Resurrection for all the departed,
Of how, though dead, he gives Life to all who are entombed,
And how the dead rise up by means of his body to be resurrected.
The dead man drew near the dead man and lived, and he showed just how
Our Lord, while dead, gave Resurrection to dead Adam.
The dead had given Life to the dead among the departed
So that they would not doubt that Living son of the Hebrews.
So that they[134] would not mock Him when He was placed in Sheol for a purpose
And say that he had ceased functioning and from providing salvation.
And so they would know that he had work to do among the dark ones
In order to set aright there everything that the Serpent had corrupted in Eden.
And so that they would say, "If Elisha, who was our comrade,
Revived the dead man who came near him while he was residing in Sheol,
The Son of Adonai, who is our God and wanted to die—
How many mighty deeds, then, shall He perform in Sheol among the departed!"

[134] i.e., the other Jews.

331 ཀཱ་ཀཱ་ཀཱ་

IX. THUS BELIEVERS NEED NO LONGER FEAR DEATH

This is a demonstration for one who looks at it clearly.
Is it not encouragement for the one who listens discerningly?
Here is a mirror full of spiritual splendors,
That the Son's body spewed forth Resurrection for the entire World.
Oh entombed ones! Resurrection has now come in with you
To sprinkle the dew of mercy there upon your bones.
Oh dwellers in tombs! The Son of God entered the tomb
And made great peace in that fear-filled place.
Oh ones lying in Sheol! Resurrection has now come in with you.
Wake up and praise the Son of God with new voices. Ps 33:3, etc.
Give thanks with voices, that a bright beam of Life came out of His body
Upon your bodies; from the One who was pleased to become dead.
Therefore the door of the tomb is now no longer frightening because of our Lord
Who filled it with the peace and the clamor of Life when he was entering it.
Life at the door—and within the tomb he poured out Resurrection
So that hope would increase, within and without, for all mortals.
He pointed the way to Resurrection first by means of Elisha,
Out from whose tomb Life peered out in an abnormal way.

93

ᠬᠠ ᠠᠰᠠᠭᠠᠭᠤᠯᠠᠭᠰᠠᠨ ᠦᠭᠡᠢ ᠪᠤᠯᠤᠭᠠᠨ᠄
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ᠤᠨᠢᠭᠠᠯᠠᠭᠴᠢ ᠪᠠᠨ ᠨᠠᠮᠠᠳᠠ ᠳᠤᠭᠤᠷᠢᠬᠤ ᠠᠰᠤᠭᠠᠯᠠ᠃
ᠠᠯᠢ ᠪᠠᠭᠴᠠᠭᠠᠭᠤᠯᠠᠭᠰᠠᠨ ᠬᠠᠮᠤᠭ ᠤᠯᠠᠨ ᠵᠠᠷᠯᠢᠭ᠄
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345 ᠦᠭᠡᠢ ᠪᠤᠯᠤᠭᠰᠠᠨ ᠠᠭᠤᠷ ᠪᠠᠭᠤᠳᠠ ᠪᠠᠢᠬᠤ ᠴᠠᠭ ᠳᠡᠭᠡᠷ᠄
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350 ᠪᠤᠰᠤ ᠵᠢᠨ ᠳᠡᠭᠡᠳᠦᠭᠡᠷ ᠠᠪᠴᠠᠭᠠᠭᠰᠠᠨ ᠪᠠᠭᠤᠳᠠ ᠤᠯᠠ ᠬᠤᠮᠤᠭᠤᠯᠠ᠃

And He came in his Person and perfected the image
of the mystery,
In that He became dead, and all the dead were resurrected through Him.
Through His death He fulfilled all the types of the
beautiful[135] things.
Praised is the Living One through whom all the dead
have been resurrected.

[135] Probably an error for "the true things," i.e. ܫܪܝܪܬܐ, Jacob's common expression in these homilies for foreshadowing "types" in the Hebrew Bible proven true by the events of the life of Jesus.

ﻭﺍﻟﻰ ﻣﺼﺮ ﻭﺍﻟﺸﺎﻡ ﻭﺍﻟﻌﺮﺍﻕ ﻭﺍﻟﻴﻤﻦ:
ﻭﻫﻮ ﻣﺴﺘﻮﻓﻰ ﻣﻦ ﺍﻟﺨﺮﺍﺝ ﺍﻟﻤﻘﺮﺭ ﻋﻠﻴﻪ ❖
ﻋﻤﻞ ﺩﻭﺍﻭﻳﻦ ﻣﺨﺼﻮﺻﺔ ﻭﻋﻴّﻦ ﻟﻬﺎ: 94
ﺩﻳﻮﺍﻥ ﺍﻟﺠﻴﺶ ﻭﻣﺴﺘﻮﻓﻰ ﻣﻦ ﺍﻟﺨﺮﺍﺝ ❖

ﺍﻟﺦ.

TABLE OF MAJOR VARIANTS

HOMILY 116

(variants to Bedjan from Mardin)

228 ܐܘܢ [ܗܘ M
240 ܕܟܬܘ [ܠܟܬܘ
255 ܐܠܟܘܟ ܐܘ ܙ [ܐܘ ܙ ܐܠܟܘܟ
264 ܐܢ M] ܡܢ B
266 ܫܟܗܘ [ܗܘ
305 ܐܢܬ [ܐܢ
332 ܐܠܬܟ ܐܠܬܬ]M ܐܠܬܬ ܐܠܬܟ
359 ܐܛ] M ܐܬܘ
386 ܕܫܘܬ] B ܕܫܘܬ (an error in the ms., as noted by B.)
388 ܕܫܒܟ] M ܐܒܟ
395 ܐܛܐ ܘܬܟ] M ܘܬ ܐܐܐ ܬ
398 ܗܟܘ] B ܗܟ
419 ܐܛ] B ܐܛܘ
447 ܘܐܘܫܟ] B (before his correction) ܘܐܘܫܟ
486 ܡ] M ܠ
508 ܐܬܗ] M ܕܬܗ
517 M: ܐܠܫܬܟ ܠܐܬܨܬ ܕܫܒ ܠܟܐ
524 ܘܒ ܐܬܫܟ ܐܟ] M ܘܒܬܫܟ ܐܟ ܘܒ
524 ܬܨܬ] B ܬܨܬ
594 ܐܐܬ ܠܟܬܘ ܬܬ ܠܬܬܘ] M ܬܬ ܐܐܬ ܠܟܬܘ ܠܬܬܘ
596 ܐܒܐ] M ܐܫܟ
601 ܘܠܟܬܗܘ] M ܘܠܟܬܗ
604 ܐܛܐ] M ܐܛܐ

HOMILY 117

Variants to Bedjan's JS 117 from Mardin 37

28 ܡܫܬܚܐ] ܡܫܩܐ
36 ܐܒܠܐ ܚܕܐ] ܚܕܐ ܒܥܠܐ
43 ܐܚܠ] ܐܡܠ
50 ܐܡܡܐ] ܐܒܐ
53 ܡܫܟܚ] ܡܫܩܚ
73 ܐܡܐ] ܡܙܐ
87 ܐܫܡܐ] ܐܫܬܟ
163 ()] ܗܟ
167 ()] ܡܐ
180 ܐܐ ܒܫܐ] ܫܒܐ
208 ܐܬܐ] ܡܬܐ
230 M: ܢ ܐܫܒܪܐ] B ܒ ܐܫܒܪ ܗܐ
265 M: ܐܠܙܢܫܐ] B ܐܠܙ ܫܐ
298 ܐܢ] ܐܢ

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